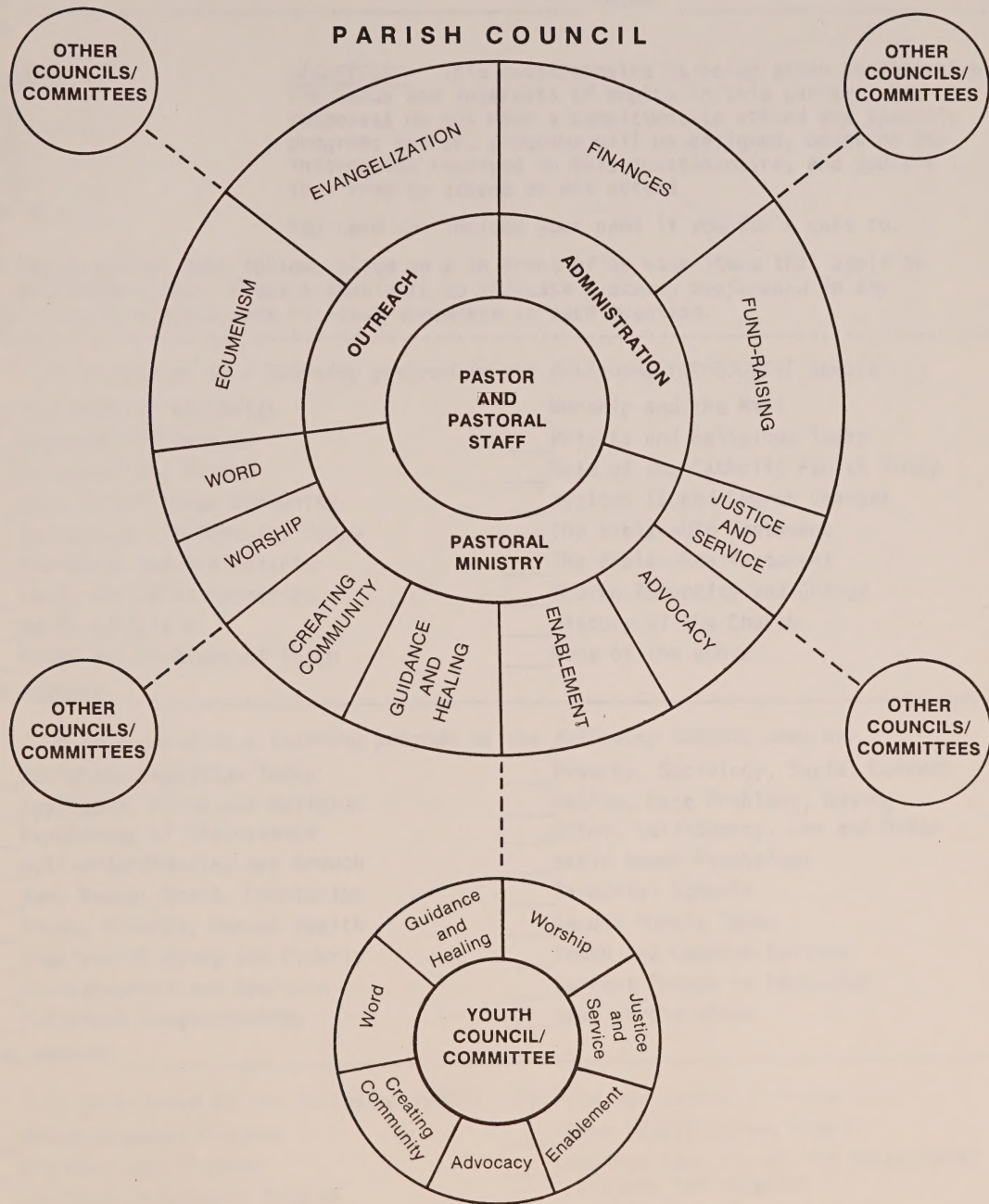






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Questionnaire
PREFERENTIAL TEST

(by John Boc)

Mr. _____
 Mrs. _____ Phone: _____
 Miss _____

AGE GROUP:

18-30 _____
 31-40 _____
 41-55 _____
 Over 55 _____

DIRECTIONS: This questionnaire is being given to determine the needs and interests of adults in this parish. Your responses do *not* mean a commitment to attend any specific program; rather, programs will be designed, based on the information received in this questionnaire, and you are then free to attend or not attend.

You need *not* include your name if you don't care to.

For the questions that follow, place an X in front of as many items that apply to you or interest you. Place a double XX to indicate a *strong preference* in any area. Try to place a mark at least somewhere in each question.

1. I am interested in a learning program in the following THEOLOGICAL area(s):

☐ Sacrament of Eucharist	☐ Worship and the Mass
☐ Sacrament of Penance	☐ Priests and Religious Today
☐ Nature of the Church	☐ Role of the Catholic Parish Today
☐ Forming Christian Community	☐ Vatican II and Church Changes
☐ Conscience and Morality Today	☐ The Bible--Old Testament
☐ Ecumenism and Protestants	☐ The Bible--New Testament
☐ Basic Christian Mysteries	☐ Church Authority and Change
☐ World Religions	☐ History of the Church
☐ Faith and Problems of Faith	☐ None of the above

List others: _____

2. I am interested in a learning program in the following GENERAL area(s):

☐ Religious Education Today	☐ Poverty, Sociology, Social Concern
☐ Teenagers, Faith and Religion	☐ Racism, Race Problems, Busing
☐ Psychology of Adolescence	☐ Crime, Delinquency, Law and Order
☐ Self-Understanding and Growth	☐ Basic Human Psychology
☐ War, Peace, Draft, Patriotism	☐ Parochial Schools
☐ Drugs, Alcohol, Mental Health	☐ Sexual Morals Today
☐ Problems of Aging and Elderly	☐ Youth and Counter-Culture
☐ Contraception and Abortion	☐ Current Trends in Education
☐ Political Responsibility	☐ None of the above

List others: _____

3. I am interested in the following FAMILY LIFE oriented learning program(s):

☐ Pre-Engagement Program	☐ Human Sexuality and Growth
☐ Pre-Marriage Program	☐ Combined Cana Dinner and Educational Program for Couples
☐ Marriage Enrichment Program	☐ Christian Experience Outings: Combined Prayer, Education, Recreation (day or afternoon settings)
☐ Total Family Religious Education as a Group	☐ None of the above

List others: _____

4. I am interested in the following SPECIAL KINDS of adult learning:

- | | |
|---|---|
| ☐ Film Study: Viewing and Discussion
of Significant Films | ☐ Lending Library of Tapes on Family
and Religious Topics |
| ☐ Mass Media Study: Viewing and
Discussion of Current TV, etc. | ☐ Educational Field Trips of Various
Types |
| ☐ Lending Library of Religious Books,
With a List of Recommended
Readings Published Periodically | ☐ Volunteer Work in Needed Areas |
| | ☐ None of the above |

List others: _____

5. I am interested in the following form(s) of spiritual RETREAT:

- | | |
|---|---|
| ☐ Twilight Retreat (several hours in
the evening) | ☐ Weekend Closed Retreat |
| ☐ One-Day Retreat (afternoon thru evening) | ☐ None of the above |

List others: _____

6. The general TYPES of learning program(s) I would prefer are:

- | | |
|--|---|
| ☐ Regularly Scheduled Courses | ☐ Study and/or Discussion Programs in
the Homes |
| ☐ Lecture-Discussion Series | ☐ Afternoon or Evening Seminar (several
hours) |
| ☐ Lecture and Film Series | ☐ None of the above |
| ☐ Any or all of the above | |

List others: _____

7. I am interested in the following different form(s) of the LITURGY:

- | | |
|--|--|
| ☐ Small-Group Home Liturgies | ☐ Communal Penance Services |
| ☐ Small-Group Parish Liturgies | ☐ Bible Vigils or Prayer Services |
| ☐ Benediction and Devotions at Church | ☐ None of the above |

List others: _____

8. I would attend a learning program with about the following FREQUENCY:

- | | |
|------------------------------------|---------------------------------------|
| ☐ Weekly | ☐ Twice a year |
| ☐ Bi-Weekly | ☐ Once a year |
| ☐ Monthly | ☐ Not at all |

Other (explain): _____

9. The following evenings (afternoons) would generally be BEST for me to attend a learning program. Use XX for special preference. Try to list more than one.

- | | |
|------------------------------------|--|
| ☐ Sunday | ☐ Thursday |
| ☐ Monday | ☐ Friday |
| ☐ Tuesday | ☐ Saturday |
| ☐ Wednesday | ☐ None of these |

LADIES ONLY: I would be interested in attending a DAY-TIME learning program for women (babysitting could be provided):

☐ YES

☐ NO

10. If I do not attend a parish program, it is generally for the following REASON:

☐ I am not interested in educational programs in the parish

☐ I do not have the time

☐ The programs are not worthwhile

☐ Programs are on days and times when I cannot come

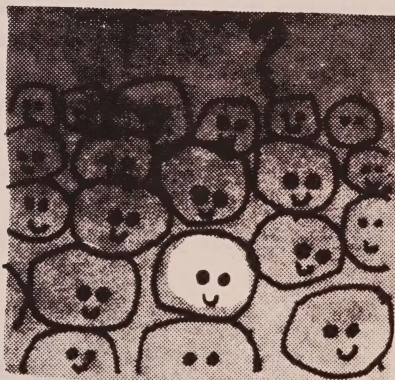
Other: _____

11. I would be interested in having the Adult Coordinator or other parishioner come to my home for a short interview-visit to talk about parish education:

☐ YES

☐ NO

12. ADDITIONAL COMMENTS:



FORMING AN ADULT ENRICHMENT TEAM/COMMITTEE

RESPONSIBILITY

- Diagnosis of Needs
- Programming
- Implementation
- Evaluation
- may act as resource to other groups

CONSTITUENCY and CRITERIA

- based on representation and competence *Educ., Catechist- Reg. participants*
- include parish staff member if possible
- have an interest in adult religious education
- willing to work with others
- willing to devote the time
- understands the role and functions of the committee/team
- different age groups
- male/female
- special interest groups (separated/divorce, singles etc.)

BUSINESS TRAINERS

VISIBILITY

PR., Publicity

- parishioners need to know existence of group
- representation on Education Board

Thanks to COMM. MEMBERS.

CRITERIA FOR CHOOSING A CHAIRPERSON

- have time to work out an effective program
- a good organizer and implementor
- personally interested in adult enrichment for herself/himself
- capable of leadership
- other?

TERM

2-3 yrs.
rotation

adapted from Parish Adult Education Team: A Handbook
James Schaeffer
320 Cathedral Street
Baltimore, Maryland

ON ROLLING STONES AWAY

And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone—which was very big—had already been rolled back.

Mark 16:2-4

Where are our stones?

What are their names?

Would we know them

if we met them face-to-face?

And if the empty tomb

we stood in front of was us

would we call it death?

Or would we call it resurrection?

My heart beats out the answer
much clearer than I live it.

Oh happy emptiness!

It's what we need a lot of
to be full.

Rolling stones

is what it's all about

but resurrection

is another name.

Be patient with each other's stones

(Ephesians 4:1-3).

Jesus was gentle with Thomas' stone

(John 20:24-29).

Peter had to roll away some stones in his life too

(John 13:6-11).

The call continues.

We are called

to help others experience resurrection
to help them break open their tombs.

They may be waiting for us.

Of course, you understand

that might mean

we'll have to break forth

from our own tombs first.

We'd look kind of silly

preaching from the

inside of our tombs,

wouldn't we?



Foltz, Nancy (editor)
HANDBOOK OF ADULT RELIGIOUS EDUC.
B'ham: Religious Education Press,
1986.

Chart 7 Social Changes

Researcher	Finding	Finding Reference
John Schwertman	Experience	For some, the principal factor in adult learning is not only the richer experiences of the adult but also the use made of this learning. ⁸¹
J. R. Kidd	Experience	Adults differ from the child in their sexual and social experiences. "Adults have <i>more</i> experiences. Adults have different <i>kinds</i> of experiences. Adult experiences are <i>organized</i> differently." ⁸²
Donald Brundage and D. Mackeracher	Experience	The adult learner organizes and integrates part of her/his past experiences into his/her self-concept and self-esteem. It is necessary for the adult

Researcher	Finding	Finding Reference
Malcolm Knowles	Experience	learner to have past experiences respected and valued by others. If the adult's past experience is devalued, he/she also may feel devalued. ⁸³
Donald Brundage D. Mackeracher	Corporate	Individual differences widen with experiences. Just as individual differences are important with children so they are important with adults. A group of 60-year-olds is different than a group of 40-year-olds, who in turn cannot be the same as a group of 10-year-olds. ⁸⁴
Malcolm Knowles	Immediate Application	Adults are expected to be productive and hold a responsible status in society, whereas children are assigned a nonresponsible status in society. It is expected that children will play and learn. ⁸⁵
Jean Piaget Barbel Inhelder	Point-of-view	The adult wants to take today's learnings and use them immediately. ⁸⁶
		Children have difficulty taking another's point-of-view. Grasping desired information and modifying initial comprehension is a difficult task for children. ⁸⁷

Chart 8 Social Profile of the Adult Learner

Past experiences 31. Adult learning is facilitated when past experience can be directly applied to current experience.⁸⁸

44

NANCY T. FOLTZ

Past experiences 32. A unique capability of the adult learner is the ability to be aware of the potential positive or negative influences on present learning which past experiences offer.⁸⁹

Activity-oriented 33. Some adults are *activity-oriented* learners who select their learning experience for a social contact need.⁹⁰

Expectation base 34. The adult learner's past experience provides a significant expectation base for new learnings.⁹¹

Immediate application 35. Adults engage in learning largely in response to pressure they feel from current life problems; their time perspective is one of immediate application.⁹²

Learning for credit 36. Adults are not learning to earn credits. Earning formal credits is not an important motive in the educational behavior of American adults.⁹³

Relational learning 37. Adults have the ability to learn relationally; that is, to perceive how facts affect themselves or others in the learning process.⁹⁴

Matching styles 38. Adults learn more productively and satisfactorily when their learning and cognitive styles match those of the teacher. There is no "one best way" for adults to learn.⁹⁵

Life-application 39. It is now well-established that learning happens with greatest efficiency where there is some similarity between the learning situation and the life situation.⁹⁶

Aware of social behavior 40. Whereas the child lacks the ability to differentiate "between social behavior and concentration on individual action," the adult

THOMAS BYRNE MEMORIAL LIBRARY

Summer Schedule 1987

Interim Schedule May 12 - June 14

Monday - Thursday	8AM - 7PM
Friday	8AM - 5PM
Saturday	CLOSED
Sunday	CLOSED

Summer Schedule June 15 - July 31

Monday - Thursday	8AM - 7PM
Friday	8AM - 5PM
Saturday	Noon - 4PM
Sunday	CLOSED

Holidays

Memorial Day May 25	CLOSED
Friday July 3	CLOSED
Saturday July 4	CLOSED
Sunday July 5	CLOSED
Monday July 6	CLOSED

Interim Schedule August 1 - August 24

Monday - Friday	8AM - 5PM
Friday	CLOSED
Saturday	CLOSED



SKILLS ASSESSMENT

Use this sheet to assess your skills as a leader in facilitating catechesis with adults. After completing this sheet, you will have a brief overview of the areas where you feel you are strong and areas where you feel you need further growth. In the section on the right, check the column which you feel best indicates your skill and level of present priority.

	SELF-RATING				* LEVEL OF PRIORITY			
	don't know	weak	fair	strong	none	low	medium	high
1. Understanding of how adults learn.			.					.
2. Competence in using adult methods of learning. (andragogy)			.					.
3. Knowledge of contemporary theology and religious education.				.			.	.
4. Ability to facilitate group learning.				.				
5. Understanding of effective planning methods.			.					
6. Awareness and understanding of why adult religious education is necessary for the Christian community.				.				.
7. Ability to motivate adults to continue their learning.		.						
8. Ability to set general goals and specific learning objectives.			.				-	
9. Ability to choose methods that are compatible with the content chosen as the topic.			.				-	
10. Facility to interact with adults in a dialogical manner.				.			.	.
11. Expertise in administering adult education programs.		.						
12. Familiarity with current resources (media, audio-visual etc.)		.					.	.
13. Understanding of the stages of adult development.			.				-	
14. Understanding of how adult learners are different from child learners.			.					
*15. Familiarity with recent church documents on adult religious educ.		.					.	
*16. Knowledge of principles and theories of adult religious education.		.						
17. _____								

Refrain:

Here I am, Lord,
Is it I, Lord?
I have heard you calling in the night.
I will go, Lord,
If you lead me.
I will hold your people in my heart.

I the Lord of snow and rain,
I have borne my people's pain.
I have wept for love of them
They turn away.

I will break their hearts of stone
Give them hearts for love alone.
I will speak my life to them.
Whom shall I send?

Refrain:

I the Lord of wind and flame,
I will tend the poor and lame.
I will set a feast for them.
My hand will save.

Finest bread I will provide,
Till their hearts be satisfied.
I will give my life to them.
Whom shall I send?

Refrain:

(Copyright 1982, Dan Schutte, S.J.-NALR)

Song: City of God

Dan Schutte, S.J.

Awake from your slumber! Arise from your sleep!
A new day is dawning for all those who weep.

The people in darkness have seen a great light.
The Lord of our longing has conquered the night.

Let us build the city of God,
May our tears be turned into dancing!
For the Lord, our Light and our Love,
has turned the night into day.

We are sons of the morning; we are daughters of day
The One who has loved us has brightened our way.

Let us build the city of God.
May our tears be turned into dancing!
For the Lord, our Light and our Love,
Has turned the night into day.

God is Light;
in Him there is no darkness.
Let us walk in His light, His children one and all.

O comfort My people. Make gentle your words.
Proclaim to My city the day of her birth!

Let us build the city of God
May our tears be turned into dancing!
For the Lord, our Light and our Love,
has turned the night into day.

(Copyright 1981 by D. Schutte, S.J. and NALR)

PRAYER SERVICE

Leader:

Introduction to Prayer

My friends, we have not simply come together today. We have been called together. At our Baptism God's Spirit made us disciples. It is that Spirit who calls us together. It is that Spirit who enriches the faith of God's people. It is that Spirit who asks us to proclaim our faith...to own it... and to share it with our brothers and sisters.

1st Reading:

This is my commandment: Love one another as I have loved you. Persons can have no greater love than to lay down their lives for their friends. You are my friend if you do what I ask you. (Jn. 15:12-14)

Pause

2nd Reading:

So if we want to be ministers, let us be happy to make our weakness our special boast so that the power of Christ may stay over us... for when we are weak we are strong. (2-Cor. 12:9-10)

Pause

Leader:

This can be frightening for us, unless we realize that all functions of our ministry are life-giving. Whatever we do to minister to the needs of the people of God we are strengthened by Christ's tender care for us. He will not forget us, but rather his hand is at work each day - forming and molding us, fashioning and creating new life in us, for His work in our world.

All Respond:

There is time today, for all of us: God's people, to hear His Good News, to experience new bonds of communion, to rejoice and to celebrate because we feel the gentle touch of God and one another.

- | | |
|----|---|
| #1 | He will heal our blindness. |
| #2 | He will encourage our fearfulness. |
| #3 | He will open our minds to his message. |
| #4 | He will transform our lives by His Spirit. |
| #5 | He will strengthen us, daily, by his tender, caring love. |

Leader:

"This is Christian Ministry: allowing God to be present in us in His image, and then welcoming His people into some sacred space where we can share the gifts of our God.:
(James Dunning, Ministries: Sharing God's Gifts)

The spirit of our Lord calls us holy
we who are parents, we who are daughters, we who are pilgrims,
we who have walked together along the miles we take to God

The Spirit cares for us and teaches us to care
we who are brothers, we who are friends, we who learn to live
and how to love.

The Church is our eyes, the reach of our hands circling the world.
Let us be Church for each other: a way of seeing in which we are
born in hope.

Let us be for each other roads to the freedom who is God.
Let us wear each other's name as close as our own: brother, sister,
friend, mother, father, priest, consoler.

For when our hands join we meet God, and our names are the same.



We are the Church, the rock, the bread,
the glass, the wine that reveals the Lord
We are the eyes of Christ opening into
tomorrow, keeping the world alive.

ALL:

Lord, our God,
we are humbled when we realize
the gifts you have given us.

As we begin this course,
help us to listen to one another
and to rejoice in our diversity,
And to support one another in our
diversity.

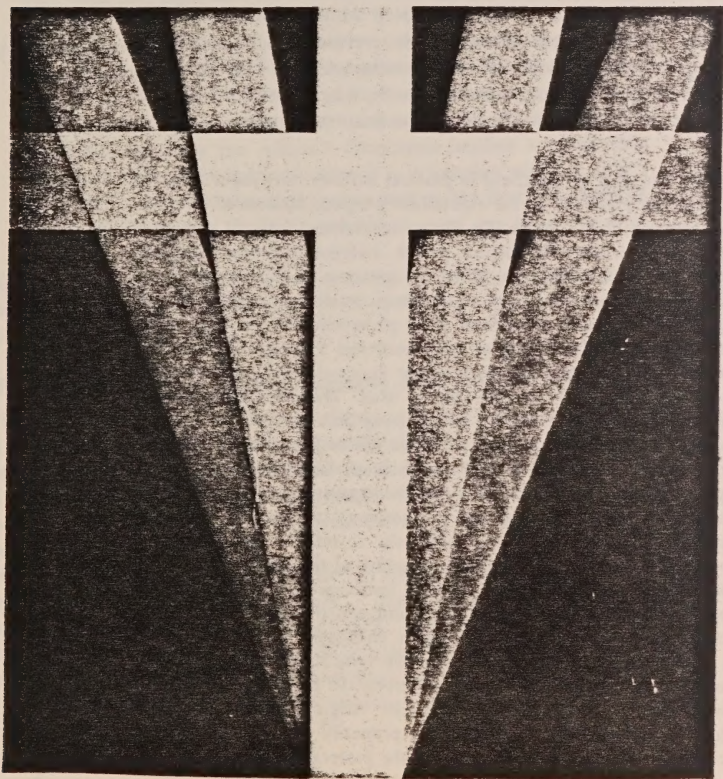
Bestow upon each one of us
the gifts of wisdom,
understanding, and a
listening heart.

We ask this through Christ our Lord. Amen.

CLOSING SONG:

Religious Education and Catechesis: A Shift in Focus

by Reverend Robert J. Hater



A Clarification/Study Paper commissioned by the NCDD 1981

The tensions between school and religious education offices pointed to an organizational problem still present in many dioceses. Many religious education offices emerged from school offices and tried to maintain a peer relationship with them. But, in the emerging theology of ministry after Vatican II, it gradually became clear that better organizational models are possible.

Today, as Church ministries develop and clarify, we see that the ministry of the Word, of which catechesis is one form, relates most properly to the ministries of service and worship. This implies that in a diocesan office or parish, the ministries which catechists, liturgists, and service people perform touch the needs of the entire Catholic community. These ministries should interrelate with each other in developing family programs, working with Catholic school or out-of-school programs, engaging in adult formation, or conducting parish retreats. The catechist has a particular role in these, but the primary responsibility rests with the broader community.

Many organizations or groups in a diocese or parish carry out the catechetical mission of the Church. They need the help of trained catechists, including diocesan personnel and parish D.R.E.'s. Catholic schools are one such group. Consequently, while catechetical offices and schools must relate organizationally, it is important to see that schools are only one way to carry out the central mission of the Word (including catechesis), service, and worship. A clearer recognition of this underlying theology may help in parish or diocesan reorganization so that the catechetical, liturgical, and service ministries relate more directly as interlocking elements in the one mission of Christ and the Church. This is necessary if the developing ministries in the Church (including catechesis) are to work together most effectively with adult formation programs, family life, Catholic schools, and the other ways that the central mission of Christ is carried out in the Church's ministry.

The tensions caused by the conflicts between the responsibilities of religious educators and school personnel point to the need for recognizing the proper scope of each so that they complement each other, not conflict with each other.

The eight imperatives listed above describe important developments, necessary to appreciate the changing situation in catechesis today. They suggest certain positive elements necessary for future catechetical activity. In particular, they point to the need for a distinctive methodology and approach in catechesis.

Part Two:

CHANGING CLIMATE IN CATECHESIS TODAY

Six developments came together in the late 1970s to suggest new directions in religious education/catechesis. These followed upon the experiences described in Part One.

1. The need to clarify the language of religious education/catechesis in pastoral ministry, opting for the language of catechesis.¹⁹

After surveying the movements in religious education since Vatican II and pointing out the recent Church documents which favor the language of catechesis, I suggest that, in pastoral ministry, a gradual shift be made toward adopting the terminology of catechesis. I suggest this for the following reasons:

- a. Religious education is closely associated with a school model of learning. The word "education" carries overtones which can imply learning religion like a person learns mathematics or English. Catechesis is process-oriented, and seems to fit in better with the current emphasis on "conversion" as central to pastoral ministry.

¹⁹ In opting for the language of catechesis in pastoral ministry, this paper reserves judgment about the continued use of the expression "religious education" in other areas, such as academic and/or scientific circles, to include: internal criticism, critiquing religion or the Church by religious people, dialogue with other religions that goes beyond denominational lines, a radical openness to secular reality, a deep respect for the world, and criticism of idolatrous tendencies within religion or the Church itself. Concerns such as these often go beyond the ordinary realm of pastoral catechesis, as do the efforts of strict academic theology. Catechetical activity echoes the belief of a faith community, but its nature is not primarily to foster a spirit of faithful criticism of the Church itself. The dialectic, however, between the pastoral (catechetical) and the critical (seen both positively and negatively) can be of great value to the Church if carried out with respect and mutual trust, but it can be a disservice if the roles of either side of this partnership become blurred. It may be useful to specify and legitimize the expression "religious education," or some such expression, to refer to the *prophetic/critical* dimension of ministry in the religious body; and to use "catechesis" to refer to the *prophetic/pastoral* dimension of helping develop an understanding of the mystery of Christ in light of God's Word, through the community's initiation of persons into the present state of the Church's faith life, practice, and consciousness. To use the language of catechesis for the pastoral dimension challenges both partners. It challenges the pastoral to be open to the *prophetic/critical* and challenges the academic/scientific to be open to the *prophetic/pastoral*. In particular, it encourages college/university programs in religious education, religious studies, and catechetical ministry to indicate which programs are primarily pastoral, which are primarily critical, and which are a combination of the pastoral/critical.

- b. Religious educators struggled for over ten years to clarify the terminology of religious education. In spite of these efforts, there is no common agreement about its meaning today. In addition, even though "religious education" was used widely in the United States, it was not preferred by the National Catechetical Directory.²⁰
- c. The official Church documents in preferring the term "catechesis" for pastoral ministry set the directions for the future. If religious education terminology continues to be used, it may never be adequately clarified. I say this for two reasons. First, because official Church documents, now employing the language of catechesis, may not feed input into the process of clarifying the language of religious education. Second, continued use of religious education and catechesis may add to the already existing confusion because, in employing both languages, we are dealing with some aspects of a mixed model.
- d. Future developments in ministry will probably employ the language of catechesis. It is the more common ministerial term presently being used in those liturgical and pastoral documents which go beyond the scope of catechesis, as, for example, in the "Rite of Christian Initiation for Adults." Catechesis implies a community focus which is the basis for ministry. It is in keeping with the history of ecclesial catechetical activity going back to the first few centuries of the Church's life. Religious education does not have the same depth or richness of meaning.

Consequently, today's challenge is to utilize the insights gathered from the "total religious education" movement and to translate them into the language and style of catechesis.

2. The development of new pastoral ministries in the Catholic community.

The development of new Church ministries has helped us clarify the focus of catechesis. Formerly, many responsibilities now exercised by these ministers, were performed by religious educators. On a diocesan level, ministerial offices now serve families, youth, senior citizens, and divorced people—ministries which, in the past, often were entrusted to religious education personnel.

On a parish level, the development of ministries has brought more trained people into ministry. These include: liturgists, pastoral ministers to the aged, youth ministers, and more D.R.E.'s. This changing climate has reinforced the need to refocus on the role of catechesis in a parish. As new ministries develop, good lines of communication and clear-cut job descriptions must be established for all Church ministers.

²⁰ See footnote 2.

3. The need to specify the role of catechesis.

The emergence of new Church ministries means that more ministers are now available to perform some of the tasks previously done by religious educators (e.g., youth ministry, liturgy, and pastoral services). This adds impo... to the need for clarifying the focus of catechesis.

The imperatives described in Part One gave religious educators the experience necessary to articulate more clearly the future directions catechesis should take. It became clear that the role of religious education was not to "do it all." Religious education needed more focusing. Then, with the publication of the *General Catechetical Directory*, *The National Catechetical Directory*, and *Catechesi Tradendae*, some religious educators began to wonder if "religious education" was the best way to describe their ministry. Consequently, the language of "catechesis" started to be employed more often.

As this happened, a problem which dealt with the scope of catechesis surfaced. The question that total religious education struggled with in the 1960s was now taken over by catechesis. It became "should catechesis include all the factors involved in a person's coming to faith or should the catechist's role be more restricted?" Catechists also asked about the relationship between evangelization and catechesis as well as the relationship between informal and various structured catechetical activities.²¹

As this discussion progressed, several points became clear in dealing with the scope of catechesis.

- a. People with varying degrees of responsibility and expertise exercise the ministry of catechesis. Responsible for structured catechetical programs, a DRE in a parish needs special gifts and skills. He or she serves as a catechetical leader, drawing forth other catechists to serve in this important ministry. *Parish catechists* have to be prepared to accept their responsible ministry. Personal qualities, including faith and the ability to communicate effectively, must be enriched by learning contemporary theology, communication skills, and the catechetical process. *Parents* are the most important catechists in a person's life. They, too, need to be aware of their privilege of sharing God's love, and they need help in doing it effectively. People with different catechetical responsibilities should recognize the proper scope of their ministries.
- b. Catechists called forth by a parish community or school to teach must recognize that their chief responsibility is to provide a variety of structured catechetical activities for people, depending on their age and circumstances. Pope John Paul II describes catechesis in

²¹There is no clear-cut delineation of these issues in the N.C.D.; C.T. refers to this question, but leaves its resolution up to gradual clarification by experts in the field (18). cf. also G.C.D., 17-35.

this more focused sense as "... an education of children, young people, and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating hearers into the fullness of Christian life."²² Then, he goes on to say:

... catechesis is built on a certain number of elements of the Church's pastoral mission that have a catechetical aspect, that prepare for catechesis, or that spring from it. These elements are: the initial proclamation of the Gospel or missionary preaching through the kerygma to arouse faith, apologetics or examination of the reasons for belief, experience of Christian living, celebration of the Sacraments, integration into the ecclesial community, and apostolic and missionary witness.²³

Structured catechesis is built on informal catechesis, or the many ways that the Word of God indirectly touches a person. But informal catechesis is not the sole or proper responsibility of the designated parish catechist. The catechist cannot be directly concerned with all the factors that affect a person's coming to faith. This properly belongs to the entire parish community—family, friends, the many people with whom the individual is involved, priests, parish leaders, and the person himself or herself. Informal catechesis more properly relates to the general evangelical activity of the Church.²⁴ The latter includes providing a proper climate for God's Word in the community itself, which catechizes by its attitude and way of treating people.

Current trends in catechesis suggest that catechists concentrate their ministry on the scope and limits of structured catechesis as one form of the ministry of the Word.²⁵ Catechists need no longer feel obliged to assume the chief responsibility for informal catechesis. This is the obligation of the entire community since the family, parish, and structured catechetical activities all have interrelated roles in catechesis.

- c. Structured catechesis needs to redefine its general methodology, which is often referred to as "the catechetical process."²⁶ As this methodology is better understood, the insights of the 1970s will help catechists develop a more powerful and effective way to speak to the catechetical needs of today.

²² C.T., 18.

²³ C.T., 18.

²⁴ E.N., 14-15; R.C.I.A., 4-41; C.T., 18; 24-25.

²⁵ G.C.D., 17-21; N.C.D., 30-32.

²⁶ See footnote 8.

4. The publication and implementation of the "Rite of Christian Initiation of Adults."

This work was approved for interim use by the United States bishops in 1973. Its chief significance for catechesis is twofold:

First, the R.C.I.A. emphasizes that the entire community ministers and catechizes. This stress on the community's role in ministry indicates the importance of structured catechesis taking place within a broader ministerial perspective which includes the family and parish.²⁷

Second, catechesis described in light of a person's coming to faith is seen as a very important element in the process of conversion.²⁸ Catechesis presumes initial faith and is related to the evangelization of a person or entire community. Therefore, catechists are ministers with specific responsibilities who work in partnership with other ministers. This vision focuses the direction in which catechesis is heading.

5. The publication of the National Catechetical Directory, entitled, "Sharing the Light of Faith."

The National Catechetical Directory, which resulted from six years of research and consultation, raised the consciousness of the United States Church to the importance of catechesis. It contains a vision of the future directions that catechesis should take and supports the best insights that came out of religious education efforts after Vatican II.

"Sharing the Light of Faith" speaks of catechesis as one form of the ministry of the Word related to the other chief ministries of service and celebration.²⁹ It chooses the language of catechesis rather than the language of religious education to describe catechetical ministry. Religious instruction is spoken of in terms of evangelization and catechesis. The language of "total religious education" is not mentioned.

6. The publication of Pope John Paul II's "Catechesi Tradendae" October 25, 1979.

This document is based on the deliberations of the 1977 Bishops' Synod in Rome, which had catechesis as its theme. It reinforces the basic direction of the National Catechetical Directory but puts much of the Directory into a more concise form.³⁰ In particular, the pope reinforces Pope Paul VI's *On Evangelization in the Modern World*, by describing catechesis as an element in the evangelization process.³¹ Seen in this way, an evangelizing

²⁷ R.C.I.A., 4-41.

²⁸ R.C.I.A., 14-40.

²⁹ N.C.D., 31.

³⁰ C.T., this is especially true in 18-20.

³¹ C.T., 18.

community which aims at ongoing conversion is the place where catechesis is rooted.

Catechesi Tradendae emphasizes the saving activity of Jesus and the many possibilities for the catechist to share his message of love. It provides an important peg for future developments in catechesis.

Part Three:

FUTURE DIRECTIONS IN LIGHT OF WHERE WE HAVE BEEN AND WHERE WE HOPE TO GO

The experience of religious educators since Vatican II helps us to clarify the future role of catechesis. Tomorrow's catechist will benefit from the experiences and documentation which we have described. The insights they contain will be valuable as we move into a new era of ministry.

The Church today offers us a vision of ministry for the 1980s with catechesis as an important part of a broader picture. This vision allows us to integrate the post-Vatican II experiences of religious educators into a more comprehensive view of Church ministry. As we do this, the following conclusions, which seem to follow from our analysis in Parts One and Two, provide future directions for catechesis in the 1980s.

1. The entire community (family, parish, school, and diocesan staff) forms the basis for ministry, including catechetical ministry.

The community (family, parish, school, and diocesan staff) is the chief source of all ministry, including catechetical ministry.³² Here, the Risen Lord shares all His gifts for ministry. These gifts exist in the entire body, not in one segment alone. The entire community ministers by its attitude toward justice, its spirit of welcome, and its priorities. Here catechesis happens. The success of structured catechesis will be influenced by the attitude of the entire community.

The D.R.E., parish catechist, or diocesan catechetical staff alone cannot control the ministerial spirit, including the attitude toward catechesis present in the broader community. Experiences in parishes and diocesan offices since Vatican II have made this clear. Nor is it the primary responsibility of catechetical leaders to do so. When the entire community works together to effect a vibrant ministerial spirit, catechesis will come alive. Until this happens, catechetical efforts will be tentative.

A vibrant ministerial spirit will encourage catechesis on all age and faith levels. To accomplish this, parish leaders—especially D.R.E.'s and catechists—must recognize that the groundwork for effective catechesis is laid in the home. The home is where fundamental religious values are developed. Consequently, family ministry must be a priority. Parishes need to help, not hinder, families through their programs and the responsibilities they give to parishioners.³³ Family ministry is not helped when parents, ministering to others in the name of the Church, spend too much of their time away from their families.

³² R.C.I.A., 4, 37, 41; N.C.D., 212; C.T., 24, 67.

³³ N.C.D., 25-28, 212, 226.

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Adult Religious Education and the American Catholic Community

CONTENTS OF THIS ISSUE:

- **Serving Life and Faith: Adult Religious Education and the American Catholic Community*, by the National Advisory Committee on Adult Religious Education, p. 377;
- **On File*, p. 378;
- **Datebook*, p. 378;
- **Address to the U.S. Bishops*, by Bishop James Malone, p. 388;
- **Address to the U.S. Bishops*, by Archbishop Pio Laghi, p. 391.

What is the role of adult religious education in helping adults attain a faith that is living, conscious and active? With that question in mind, the National Advisory Committee on Adult Religious Education has developed a paper titled "Serving Life and Faith: Adult Religious Education and the American Catholic Community." The committee, which serves the U.S. Catholic Conference Education Department in its adult education mission, released its paper in October. The paper discusses the purpose and place of adult religious education in the church's educational mission. The three goals of adult religious education, says the committee, are to help individuals and communities understand and live the Gospel to the fullest extent possible; to help prepare believers to exercise a prophetic voice in the world — "to focus the light of the Gospel on the issues of our time"; and, to help adults share their faith with the next generation. Among other points, the committee examines the attributes considered important for today's adult religious educator. And it offers reflections on how adults learn, the process of adult religious education itself, and the hopes and challenges found in the field of adult religious education today. The full text follows, copyright (c) 1985 by the U.S. Catholic Conference.

PREFACE

1. This paper was prepared for

the Department of Education, U.S. Catholic Conference, by its National Advisory Committee on Adult Religious Education.

Purpose

2. The purpose of the paper is twofold: first, to offer a perspective on adult religious education within the American Catholic community; and, second, to stimulate further discussion and analysis of the church's educational ministry with adults.

3. We do not present this paper, therefore, as some kind of final word but, rather, as one modest contribution to the church's growing understanding about the importance, place and purpose of adult learning within its educational mission. Indeed, we hope that it will inspire others to address in depth what we can only touch on lightly.

Consultation

4. In an effort to examine our topic as broadly as possible, we consulted many people: practitioners, pastors, academicians and theologians. At one point in our consultation process we surveyed over 600 people to ascertain how they thought about and

(continued on page 379)

NOVEMBER 21, 1985
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RELIGIOUS ED. — *continued from front page*
practiced adult religious education. Much of what we learned from them has found its way into this paper in one form or another. We are grateful to all those who graciously assisted us during the paper's three-year development. Their help has proven invaluable.

Audience

5. We address our remarks to two distinct, though overlapping audiences. The first is the general Catholic adult population, which has the right and responsibility to never cease learning in the faith. The second comprises those in the church who minister to adults as learners. While certainly a part of the larger audience, they nevertheless have challenges and responsibilities that are unique to their calling.

6. As disciples of Jesus, we are all learners in the faith, for that is literally what the word "disciple" means: learner. Regardless of who we are, of what may be our status or position in the church, we retain the role of learner. We are now and will always be disciples.

7. Some of us, though, provide learning opportunities for adults. We are those full-time and volunteer ministers whose call and responsibility it is to labor in the church for the sake of helping others grow in wholeness and holiness.

8. We may call ourselves pastors, adult religious educators, pastoral assistants, adult catechists or ministers to adults as learners. We may work in parishes, in diocesan agencies, in schools and institutions of higher education, in organizations or in apostolic movements and groups. Our responsibilities may involve us in policy-making, in administration, in research, in teaching and facilitating learning groups or in planning and coordinating educational programs. Regardless of our particular title and position, what we have in common is a commitment to adults as learners.

The Writing Committee

9. The primary writing responsibility for this paper belonged to a committee selected by the National Advisory Committee on Adult Religious Education from among its members. Having devoted considerable time to discussing approaches, writing and rewriting drafts, these individuals warrant special mention: Jane Wolford Hughes, chairperson, director of adult education, Archdiocese of Detroit; Matthew J. Hayes, director of religious education, Archdiocese of Indianapolis; H. Richard McCord, director, adult and family ministry, Archdiocese of Baltimore; Rev. Maurice L. Monette, OMI, Ed.D., Center of Concern, Washington, D.C.; Daniel S. Mulhall, consultant, adult faith development, Diocese of Covington; Neil A. Parent, representative for adult education, USCC, Washington, D.C.; Sister Maureen Shaughnessy, SC, executive secretary, Secretariat of Evangelization-Education, Diocese of Paterson; Joseph P. Sinwell, director of religious education, Diocese of Providence; John R. Zaus, Ph.D., chairperson, Department of

Religious Studies, Marywood College, Scranton, Pa.

INTRODUCTION

10. Adult learning in faith is an ever-present possibility; it is part of who we are and what we do as the people of God. We have the potential to learn from practically every situation: from crisis and from tranquility, from joy and from sorrow, from friends and from adversaries, from success and from failure, from good and from evil.

11. We learn in a rich variety of ways: through reflection and study, through action, through intuition and imagination. We learn from within and from without, from situations that engage us as well as from the quiet murmurings of our heart.

12. Perhaps no other activity of the church is as pervasive as its educational ministry with adults. Each year, countless adult-education programs are offered by parishes and other faith communities. Also, adult learning occurs in prayer and in worship, in retreats, in counseling, in pastoral visitation and in movements such as Cursillo and Marriage Encounter. It is a major component of the catechumenate, of parish renewal programs and of practically all major church ministries, such as youth, family, health care, communications, pastoral planning, social justice, campus ministry, and evangelization. It is at the heart of the missions of higher education, libraries, seminaries and of continuing-education programs and institutes of one kind or another.

13. It is no wonder, then, that both the general and national catechetical directories speak of the primacy of adult catechesis (GCD 20; NCD 32). Also, the American bishops in their pastoral message on Catholic education, "To Teach as Jesus Did," placed the continuing education of adults at the center of the church's educational mission (43).

Terms

14. In light of the breadth of adult religious education and of the rich variety of shapes and methods it takes, we need to say something about the terms we will use to discuss it.

15. In this paper, when we refer to learning we mean those internal changes that take place in the learner, the new insights, the changes in attitude, the gained skills. By education, we mean the external management of activities that promote, facilitate and inspire learning.¹ Note, however, that management, as used here, is quite broad in scope and includes both formal educational programming — for example, a scripture study program — and less formal activities, such as the many things a parish can do to help set the proper ambiance for learning, from the way it celebrates the liturgy to the kind of decision-making processes it uses, to the decor it provides the educational facilities.

16. In recent years there has been considerable discussion regarding the relative

A study edition of the text appearing on these pages by the National Advisory Committee on Adult Religious Education will be published early in 1986 by the U.S. Catholic Conference Office of Publishing Services. It will include study and reflection questions, as well as excerpts from various adult education texts related to the committee's text.

For a past edition of Origins that is of current interest, see the three texts from a November 1984 ecumenical adult ministries consultation in vol. 14, no. 36. Many issues of adult education are discussed there.

One speaker at the consultation was Margaret Krych, a Lutheran educator. At various points in her text, she discussed the diversity among adult learners in the church.

"If there is one thing that we have learned in the past few decades, it is that adults are a diverse, heterogeneous conglomerate and to treat them as a homogeneous population within the educational ministry of the parish is to court disaster in adult learning programs. In fact, how and when we teach adults is also related to this premise: that there is tremendous variation in the adult population with which we must deal in the church. So, as we consider the 'who' of adult learning today, I want us to focus on the diversity among the adult learners whom we serve."

Later in her text, Krych suggested that, "even within one decade of adulthood, with persons who have similar interests

and crises and who are asking the same kinds of questions, there are often differences in the ways in which those adults relate to the church and therefore in the kind of intensity with which they will approach the learning task. Or, to put it another way, adults have different reasons for wanting to be involved in educational opportunities. There are the deeply committed persons who genuinely want to dig as deeply as possible in learning to inform their worship and ministry in church and world. They are after every crumb of information, sifting, sorting, adopting, rejecting, seeking outcomes in their lives with a deep emotional involvement....

"We have catered pretty well for a number of years to those who are serious, but not quite so serious, about adult learning. They want learning in short bursts, or perhaps with somewhat less depth — a book here and there, a group here and there. Some women's and men's groups are of this nature.

"Then there is a third group who do not have learning as a primary goal. But it is an acceptable goal along with others. Some women's groups, some men's groups, some adult forums are of this nature. Additional goals may be social. Or they may be outreach. Consider my unchurched friend. Her primary goal is to get out of the house and away from her five children for one night a month. She's ready for some light education mixed with a whole lot of other things of a more social nature. There are some groups to which I can invite her and expect that she will feel comfortable. But I won't invite her to an in-depth study on the Trinity led by a team of biblical and theological experts; she'll never return if I do!"

merits of using terms such as adult religious education, adult catechesis, and adult Christian education to describe the ministry of working with adults as learners. Scholars have been debating these distinctions with some fervor and the end is still nowhere in sight.²

17. In light of the vast array of adult-education activities that occur within the church or are sponsored by it, it is virtually impossible to arrive at a name or a term that does full justice to them all. Whatever name we choose, some perspective of this far-ranging ministry, some aspect of what adult religious educators do is bound to be left out, underemphasized or overstated. Still, if we are to be relatively clear about what we are saying, we must make some attempt to name our endeavor.

18. For several reasons, we have chosen "adult religious education" as the term that most comprehensively describes what we do.

19. We chose this name, first of all, because not all that adult religious educators are called upon to do will easily fit into the terms "catechesis" or "adult Christian education." Some adult religious educators may set up literacy programs to help meet the needs of the local community; others may establish job-training or job-referral programs in areas of high unemployment; still others may host programs on nutrition for the elderly. In each case, they are applying their educational skills to needs that have no explicit Christian content.

20. To expand the term "catechesis" to somehow embrace all these activities is, in our view, not only to do violence to its original meaning of "echoing" the good news, but to stretch even its more modern and broadly interpreted connotations beyond reasonable limits.

21. Although programs in literacy, nutrition, job training, human communications and the like do not easily fit into the church's activity known as catechesis, they are nonetheless religious. Here we use the term "religion" in a broad sense. We can say that any activity sponsored by the Christian community that is aimed at attaining human wholeness is religious and, therefore, the work of the church. The church provides her members "the kind of education through which their entire lives can be penetrated with the spirit of Christ, while at the same time she offers her services to all people by way of promoting the full development of the human person, for the welfare of earthly society and the building of a world fashioned more humanly" (Declaration on Christian Education, 3).

22. More practically, there are other reasons for our choice. In our survey to prepare for this paper, "adult religious education" was the term most frequently cited to describe the activity of working with adults as learners. And over 70 percent of the reasons given for its selection pertained to its ease of understanding.

23. We note, too, that this term is used extensively both in ecumenical circles and in the professional literature. Adult religious educators also periodically interact with other sectors of the educational community, e.g. higher education,

secular adult education, professional associations, government agencies and the like. The more highly church-oriented term "catechesis" does not serve these needs nearly as well. And the term "Christian" tends to suggest that the topics we deal with are always explicitly Christian, e.g. scripture and doctrine.

24. Let there be no mistake, however, that while the words "catechesis" and "Christian" do not appear in the term "adult religious education," its use within the American Roman Catholic community is clearly Christian in intent if it is not always so in content. "The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and the anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts" (Preface, Pastoral Constitution on the Church in the Modern World).

"In light of the breadth of adult religious education and of the rich variety of shapes and methods it takes, we need to say something about the terms we will use to discuss it."

25. Although we have chosen a name for our ministry that is broad enough to embrace the full range of activities that we as adult religious educators are called upon to do from time to time, for the purposes of this paper we will focus our attention on what we do primarily — namely, help adults attain a faith that is living, conscious and active (*General Catechetical Directory*, 17).

26. We begin our paper with a brief look at the purpose and place of adult religious education within the church's educational mission. We then explore the nature of learning as a response to God's self-revelation. Next, we consider ourselves as adult learners and the proper perspectives and attitudes that we need to bring to this important responsibility. We then turn our attention first to some of the major attributes needed by today's adult religious educators and then to the process of adult religious education itself. Finally, we end on a note of envisioning the hopes and challenges of adult religious education for today's church.

I. THE MINISTRY OF ADULT RELIGIOUS EDUCATION

"We will give ourselves continually to prayer and to the ministry of the Word." (Acts 6:4)

27. Adult religious education is a major function of the church's ministry of the Word. Sharing the same overarching goals as the other functions of that ministry, such as preaching and evangelization, it seeks to do its part by helping adults attain a knowledge and wisdom that

matures faith and inspires love.

28. The ministry of the word is rooted in Jesus, whom the evangelists strikingly present to us as the Teacher. Indeed, they assign him this title over 40 times, more often than any other.³

29. The central message of Jesus' teaching was the good news of the reign of God; Sinners are forgiven, the blind see, the lame walk, lepers are cured, the deaf hear and the dead are raised to life. But Jesus not only proclaimed the reign of God; he actualized it. He was God revealing, forgiving, sanctifying, reaching out to the poor and oppressed, healing the afflicted.

30. This saving activity of Jesus, addressed to the people of his own day, is now continued by the church. Indeed, the church's mission is none other than to make present for our day and circumstances the ministry of Jesus, the proclamation of the reign of God in word, worship, witness and service.

31. Recognizing the centrality of teaching in the mission of Jesus, the apostles gave special emphasis to it in their own ministry (Acts 6:4). Today, the church continues to exercise the same care and concern for the ministry of the word, ensuring that it is carried out effectively and completely.

32. The bishops bear the primary responsibility for coordinating and directing the various functions of the ministry of the word so that there is but one clear message of salvation proclaimed. As one of those functions, adult religious education receives guidance and support from the teaching authority of the church, from the Scriptures and the church's living tradition.

Three Goals

33. When we examine more closely the place of adult religious education within the ministry of the word, we see that it entails three fundamental goals:

34. First, adult religious education is directed at helping individuals and communities understand and live the Gospel to the fullest extent possible. By coming to a fuller knowledge of God — Father, Son and Spirit — adults are better enabled to express their faith in action. Faith presupposes knowledge and is bound up with it (Eph. 3:17ff). Adult religious education seeks to help the disciples of Christ respond faithfully to the call for a full Christian life and to the perfection of charity (Constitution on the Church, 40).

35. Second, adult religious education helps prepare believers to exercise a prophetic voice in today's world, to focus the light of the Gospel on the issues of our time. More than ever before, in a world threatened by nuclear war, torn by regional conflicts and beset with many injustices of one kind or another, Christian leaders need a faith that is "continually...enlightened, stimulated and renewed, so that it may pervade the temporal realities in their charge" (Catechesi Tradendae, 43).

36. Third, adult religious education is an important means for helping adults share their faith with the next generation. "The Christian

community cannot carry out a permanent catechesis without the direct and skilled participation of adults, whether as receivers or promoters of catechetical activity" (ibid.). There is little hope for effectively sharing the transforming message of Christ without an adult population that can both model its faith and explain it to young, inquiring minds. This is especially true in today's highly secularized society where a Christian lifestyle is increasingly threatened. Eager for truth, youth will pose questions that call for and deserve enlightened answers.

37. Adult religious educators seek to achieve these three goals through a variety of methods, all falling within the general category of managing activities to facilitate learning. Sometimes this is done rather informally or in support of other ministries, such as worship, social action, community formation and the like. More often, however, adult religious educators devote themselves directly to planning systematic educational opportunities for adults that have precise learning goals and objectives. These opportunities, which entail a wide range of methods and techniques, are designed to help both individuals and the community to "grow to the full maturity of Christ" (Eph. 4:15).

38. Adult religious education programs are intentional learning experiences that deepen, expand and make explicit the learning in faith that is, hopefully, already part of the participative life of the believing community. They are an essential expression of the church's educational mission that enables adults to become more fully human, more faithful disciples of the Lord, Jesus.

II. GOD'S REVELATION: A CALL TO LEARNING

"The Lord will give you the bread you need and the water for which you thirst. No longer will your Teacher hide himself, but with your own eyes you shall see your Teacher. While from behind, a voice shall sound in your ears: 'This is the way; walk in it,' when you would turn to the right or to the left" (Is. 30:20-21).

"If you live according to my teaching, you are truly my disciples; then you will know the truth, and the truth will set you free" (Jn. 8:31b-32).

39. God's call to us often begins as a quiet yearning in our hearts. "Our hearts are restless, Lord, and they will not rest until they rest in you," wrote the fourth-century saint, Augustine. Unable to quench this yearning, this thirst of our souls, we set out, like magi, on a journey in search for God, who alone can "satisfy the desire of every living thing" (Ps. 145:16).

40. Fortunately, there are many paths that lead to God. God reveals self, invites us into a knowing relationship in countless ways. Some paths entail the search for wisdom and knowledge (Sir. 1:1). Others course through the vastness and unspeakable mysteries of nature (Acts 17:27). Still others are marked by the great events of our time, the "signs of the times" (Mt.

Keych said that it isn't just the topic that's at stake. "Many topics can be offered at a light level, an intermediate level and a very deep level. Much depends on the way the topic is presented." The solution, she added, "must lie within parish leadership; knowing one's learners; adapting studies so that they become more or less 'meaty'; using resource persons or media resources so that they raise the deepest questions or the less threatening questions, depending on the group."

The text of Pope John Paul II's 1979 apostolic exhortation on catechetics appeared in Origins, vol. 9, pp. 329ff.

For some additional reflections by the pope related to the church's educational mission, see the 1985 encyclical "Slavorum Apostoli," in Origins, the current volume, pp. 113ff. The encyclical, discussing the evangelizing and missionary work of Sts. Cyril and Methodius, states at one point: "In order to translate the truths of the Gospel into a new language, they had to make an effort to gain a good grasp of the interior world of those to whom they intended to proclaim the word of God in images and concepts that would sound familiar to them. They realized that an essential condition of the success of their missionary activity was to transpose correctly biblical notions and Greek theological concepts into a very different context of thought and historical experience. It was a question of a new method of catechesis" — a method preserved from "all forms of particularism, ethnic exclusivism or racial prejudice and from any nationalistic arrogance" by the saints' "vision of the church as one, holy and universal."

16:2), or by the experience of love (1 Jn. 4:7). Some paths are well marked, worn smooth and clear by the religious traditions of thousands of years. On these, the journey is often less arduous, more secure and supportive.

41. There is, however, one thing that these paths have in common: They demand of us a renewed heart, a clean spirit; they demand conversion (Acts 17:30).

42. To discover truth, to know God, is to undergo conversion (1 Km. 2:4; 2 Tm. 2:25). "You must lay aside your former way of life," Paul tells us, "and the old self which deteriorates through illusion and desire and acquire a fresh spiritual way of thinking. You must put on the new person created in God's image, whose justice and holiness are born of truth" (Eph. 4:22-44).

43. Laying aside one's former life, acquiring a fresh spiritual way of thinking, was the central theme of Jesus' proclamation of the reign of God (Mk. 1:15). The reign of God was at hand and conversion was the means by which one entered it.

44. The conversion that Jesus called for and that Yahweh had demanded through the prophets was no less than a fleeing from sin, a casting aside of all those attractions and attachments which blind one from seeing truth, from knowing God.

45. But Jesus not only proclaimed the reign of God; he offered an utterly new means of experiencing it. By coming to know him, that is, by becoming his disciple, one would know God. The knowing relationship between Jesus and his disciples was the same as that between Jesus and the Father (Jn. 10:14-15). To know Jesus is to know the Father. Jesus was the very image of the invisible God (Col. 1:5).

46. This knowledge that Jesus spoke of and that Yahweh had offered to the ancient Israelites was not something notional, that is, grasped with the mind alone. Rather, it was the expression of a loving relationship.

47. Learning is, indeed, relational. There is both the object of knowledge and the knower, and it is impossible to separate the two, to sever the relationship and still have knowledge. As learners, we cannot remove ourselves from the equation. Our dispositions of heart, our values, our underlying assumptions, our theologies, all color, all shape what we see, what we are capable of knowing.

48. When it comes to knowing God, the basis of the relationship is necessarily love. "Love is of God; everyone who loves is begotten of God and has knowledge of God. The person without love has known nothing of God, for God is love" (1 Jn. 4:7-8). This is why conversion is so intimately linked with knowing God. We come to know

God when we strip our minds, our hearts and our wills of all those attachments that blind us from truly seeing the Holy One (Mt. 6:21). God is the revealer and therefore the one who establishes the terms of the relationship.³ And what God demands of the relationship is love (Mt. 22:37).

49. So, too, for us to know Jesus better, to be disciples who are brought to wisdom by the Spirit (1 Cor. 2:10), we will have to approach our learning with a clean heart, born of love (Ps. 51:12). We can only be true learners, committed disciples of Jesus by allowing him to lead us to conversion. And conversion is a lifelong process. Initial conversion gives way to communion, but communion, in turn, always entails successive conversions.

50. True learning reaches into the very depths of our being; it expands the mind, opens the heart and challenges the will. True learning in faith is always an adventure of the soul, the exact outcome of which is hidden in the mind of God.

III. THE ADULT LEARNER: TODAY'S DISCIPLE

"They devoted themselves to the apostles' instruction and the communal life, to the breaking of bread and the prayers" (Acts 2:42).

51. In the Acts of the Apostles, Luke presents several summaries of the life of the early church. One in particular, Acts 2:42 (quoted above), offers us some helpful guidance for reflecting on our own approach to discipleship or learning in faith.

52. They devoted themselves. The emphasis here is clearly on the motivation of the disciples. They wanted to learn; they sought instruction from the apostles.

53. For us to learn well in the faith, to grow as Jesus' disciples, we will have to approach our learning in a similar manner. We need a hunger and thirst for the word of God (Amos 8:11). Learning is not something we can approach on a take-it-or-leave-it basis; there has to be a certain degree of zeal behind our efforts.

54. As adult learners, we need to take responsibility for our continuing education. We should determine both what we want or need to know about our faith and how best we can learn it. Then we should devote ourselves to the task. Learning that is approached passively or halfheartedly will not take us very far on our journey to know God or enable us effectively to address life's challenges.

55. To the apostles' instruction. In the community of disciples, each Christian is first of all a listener, a hearer of God's life-giving word. This word, spoken most perfectly through Jesus, later became the core message (*didache*)

of the apostles' instruction and of the church's ministry of the word. As learners in the faith, we listen for God's voice as it is expressed today in the life and teaching of the church. We look to the apostles' instruction with the same enthusiasm as did our spiritual ancestors nearly 2,000 years ago.

56. Besides listening for God's voice in the apostles' instruction, we also seek to discern it in our own experiences, in the events of our daily existence. As Teilhard de Chardin said, "God awaits us in every instant, in our actions, in the work of the moment. There is a sense in which God is at the tip of my pen, my spade, my brush, my needle, of my heart and of my thoughts." We listen to these quiet rumblings of the heart and learn from them. God speaks to us in our situation, in the circumstances of our place and time.

57. In reflecting on the circumstances of our place and time, we are aware that we live in America during the closing days of the 20th century. As members of one of the world's most technically advanced countries, our lives have become increasingly fast paced, mobile and subject to change. Moreover, we live in the nuclear age, with all of its creative potential for good as well as its unparalleled capacity for evil.

58. Because our country is also a major actor on the world's stage, we are confronted by events and circumstances that continually test our national values and abilities. Strained East-West tensions, uncontrolled world hunger and widespread terrorism are just a few of the challenges facing us in our global responsibilities.

59. Here at home, we still struggle with the aftermath of the wrenching events of our recent past, e.g. political assassinations, Vietnam, Watergate, the hostage crises — each of which sent shock waves through our collective conscience. At the same time, we have retained pride in our freedoms, our participative form of government and in the full equality under the law granted our citizens. We are learning to celebrate our ethnic and religious diversities rather than to regard them as problems. Indeed, in the religious sphere we now look to dialogue and cooperation as opportunities to expand our perceptions and broaden our understanding of truth.

60. As the Catholic community in America, we would do well to ponder the meaning of the events and forces that have shaped our lives. How might we discern God's voice in them? What response is called for from us as disciples of Jesus? Questions such as these are precisely the ones that adult religious education seeks to help believers address.

61. Whatever insights and learnings we gain in this manner, however, should be measured against the apostles'

instruction as it is expressed in the Scriptures, and in the church's tradition and teaching. We seek God's voice not only in our own hearts and experiences but also in the hearts and experiences of all those countless people of faith who have gone before us and whose history makes up the church's living tradition.

62. *And the communal life.* Learning in faith is not simply a matter between ourselves and God. As believers, God comes to us in and through community. Our very approach to God through learning is influenced by the experiences we share with our local faith community and with the wider Christian community. We look to the faith stories of others, both now and in the past, for insight into God's workings. We also willingly share our own religious journeys so that others may learn from God's dealings with us.

63. Knowledge is not for our sake alone; it is to be shared. It is for the building up of the community. All members of the faith community are co-responsible for its growth and for making it a sacrament of the risen Christ.

64. One of the primary reasons that we continue our learning in the church is to be able to exercise our gifts on its behalf. Each of us is called upon to reach out in mission to others, to represent the church in addressing the needs of the wider community. "Everyone should painstakingly ready himself or herself personally for the apostolate, especially as an adult. For the advance of age brings with it better self-knowledge, thus enabling each person to evaluate more accurately the talents with which God has enriched each soul and to exercise more effectively those charismatic gifts which the Holy Spirit confers on all for the good of others" (Decree on the Apostolate of the Laity, 30).

65. *To the Breaking of Bread.* Our approach to learning in faith would be seriously hindered if we did not avail ourselves of the sacramental life of the church, especially the eucharist.

66. As we have already said, learning is not simply a matter of the mind; it involves the heart and hands as well. In the sacramental life of the church, we encounter God in ways that frequently speak more directly to our hearts through the rich symbolism of the rites, the prayers, the music, etc. Like the disciples on the road to Emmaus, we come to know Jesus in the breaking of the bread (Lk. 24:35). When celebrated well, liturgy can enlighten us in ways that would not be possible in the most sophisticated of educational experiences. Some things are simply better known through the heart than through the mind.

67. Through the sacraments, we are also empowered to put our learning into action. It is no accident that the eucharist ends on this very note: "Go and

live what you have learned." Indeed, many things can only be learned by doing. It is in doing God's will that we come to know God. If you desire wisdom, keep the Commandments" (Sir. 1:23).

"Learning is, indeed, relational. There is both the object of knowledge and the knower, and it is impossible to separate the two, to sever the relationship and still have knowledge."

68. In breaking bread together, we not only commune with the risen Christ, but with each other (1 Cor. 10:17). We become church, a community of learners, hungering for the city of God (Heb. 13:14). As a meal, the eucharist points to that heavenly banquet in which all are one in God. To participate in the eucharist is to seek a world of love and justice, a world of hope and peace, a world in which God reigns in the hearts of all people. To learn in faith is to be a eucharistic people in action.

69. *And the prayers.* There is no true learning without spiritual discipline. Prayer, meditation, self-denial are all part of the disciples' pursuit of truth. It is through prayer and contemplation that we slow down, quiet ourselves enough to hear God's voice in our lives, in the lives of those with whom we live and work and in the events of our day. God's voice is "something very near to you, already in your mouths and in your hearts; you have only to carry it out" (Dt. 30:14).

70. Prayer and other spiritual exercises also help gird us for the challenges that await us in learning. Learning is not without cost or risk. We cannot continue to learn in faith without letting go, without dying to old ideas, values, ways of living. Again, learning and conversion are inextricably bound.

71. To learn, we must be willing to be honest with ourselves, to struggle with those demons of self-interest that cover our ears, making us deaf to Jesus' call for a fuller life (Jn. 10:10).

72. To learn, we must be willing to undertake certain risks, such as allowing ourselves to become vulnerable to others' opinions of us. In the learning situation, we may wonder what others think of us. At times they seem to speak so effortlessly, so eloquently, while our own tongues seem tied, our minds befuddled. And yet, so many of our educational processes today call for us to share our thoughts and experiences, to engage in active learning techniques. To benefit from them, we will have to risk ourselves — at least to some extent.

73. Learning processes which leave us in a passive role, quietly taking notes in the back of the room, have a

place but their lack of engagement does little to help us face up to the demands of ongoing conversion. That is why adult religious educators invite us into more active processes, ones that require us to confront ourselves as believers, that ask us to listen for God's voice in each others' stories of faith. To approach such undertakings with trust and openness is to make ourselves more pliable for God's handiwork (Sir. 33:13).

IV. THE ADULT RELIGIOUS EDUCATOR: A MINISTER TO DISCIPLESHIP

"The Lord has given me a well-trained tongue" (Is. 50:1).

74. Adult religious educators, like other ministers, respond to a call for service in the church. This call may take the form of a strong desire to work with adults as learners, or of seeing adult education as a logical extension of what one already does in catechesis with children. Whatever the reason, it is important that adult religious educators bring to their ministry suitable competencies and attitudes that will enable them to serve well the needs of adult learners.

75. Few of us who are full-time in adult religious education entered the field with formal training. On-the-job learning was more the rule than the exception. Fortunately, however, increasing numbers of us are either obtaining or have obtained advanced degrees in adult education. Regardless of our preparation, we need to be as competent as possible in our work if we are to facilitate rather than hinder the discipleship of others.

76. Here, now, are several attributes that we consider important for today's adult religious educator. He or she is someone who should be spiritual, person-centered, knowledgeable, skillful, realistic and collaborative.

77. *Spiritual.* There is probably no attribute more important to adult religious educators than their being spiritual persons. They should be deeply committed to the spiritual disciplines, to prayer, to Christian service and to the sacramental life of the church as means of growing in discipleship. Their ministry calls for them to be guides, leaders of adults on a pilgrimage in search for that truth and wisdom which is Christ (1 Cor. 24:30). They cannot hope to perform this role well unless they, themselves, have some personal experience of the faith journey and of the challenges it presents the learner.

78. Their spiritual life helps them to recognize that they are but weak instruments in God's hands, mere planters of seeds. It is God that is the true educator, the one who causes the growth in faith (1 Cor. 3:7).

79. While called to be persons of

the Spirit, they are at the same time only too aware of their inadequacies. Perhaps more often than not, they see themselves much like the Old Testament priest, Eli. Though beset with many shortcomings, he was still called upon to help Samuel hear the voice of God (1 Sam. 7-9).

80. Adult religious educators are spiritual optimists. They believe in the church and in the goodness and giftedness of those whom they serve. In spite of their humble efforts, they believe the church is becoming a true learning community, a community of disciples.

81. *Person-centered.* Adult religious educators regard learners as more than program attendees; they regard them as persons who deserve their respect, trust and love. Seeking to enter into relationship with them, they assign great importance to their learning needs, interests and abilities. They wish to know the learners and to be known by them, for that is the best way they can mediate their learning.

82. Adult religious educators, therefore, seek ways to know the people they serve, whether through after-Sunday-liturgy gatherings or through pastoral visitation. They make themselves available to learners, clearly signaling that they are approachable and truly interested in meeting with them.

83. Here in the United States, the population that makes up our Roman Catholic community is highly diverse ethnically, linguistically, socially and economically. We are black and white, Hispanic, Asian, native American. We are urban and rural, Northerners and Southerners; most of us were born here, but an increasing number of us were not. Yet, all of us have a need to hear the Gospel proclaimed in a way that speaks to our own hearts.

84. This places a particular responsibility on adult religious educators to become familiar with the minority segments of the community they serve. They need to visit with them and listen to their stories of faith, all the while discerning the nuances of their culture and habits. And they need to identify the unique treasures of their way of living faith so that these can be incorporated into their ministry.

85. *Knowledgeable.* Adult religious educators need to be knowledgeable of their faith and ministry. First of all, they themselves should be knowers of God, of Jesus, the Christ, and of the church that seeks to carry out his mission. They should also know the dimensions of their ministry and how it supports the overall mission of the church.

86. They should possess an understanding of current adult learning theory and methods, especially as they apply to religious education. They should understand the developmental

aspects of adult life and faith and their implications for ministry. They should be familiar with variations on approaches to adult religious education due to the cultural and ethnic qualities of the populations they serve. They should also be knowledgeable, when necessary, of the learning needs and characteristics of special segments of the adult population, e.g. the elderly, migrant workers and those with learning disabilities.

87. Adult religious educators need to be people who are familiar with contemporary issues. They should understand the challenges posed to them as ministers by the events and situations of today: the threat of nuclear war, the economy, the struggle for freedom and dignity among peoples of the Third World, women's equality, massive starvation and the uneven distribution of the earth's vital resources. They are called upon to be citizens of the world, helping those they serve to critically examine the key issues of our time in the light of the Gospel.

88. *Skillful.* It is, of course, not enough to know about the mission of the church and the various components of adult religious education that comprise it; adult religious educators must also be skilled at what they do. It is one thing to know about something; it is quite another — as so many of us know from experience — to be able to effectively put that knowledge into practice.

89. Within church ministry, most adult religious educators are more the practitioner than theorist. They therefore need to be able to exercise their knowledge in ways that help adults learn effectively.

90. Adult religious educators frequently find themselves in the roles of designing and providing programs, serving as teachers or facilitators of learning and administering the overall adult-religious-education ministry. Each of these roles requires different skills and aptitudes.⁶ For example, one may be good at designing programs, but poor in teaching or facilitating learning. Or one may do well with supervising personnel, say, in a diocesan office, but have no head for figuring budgets.

91. As adult religious educators, none of us is equally talented in all these areas; yet each of them is an important component of contemporary adult religious education. Therefore, it is essential that adult religious educators develop parish teams or diocesan staffs that, together, comprise the necessary skills for doing effective adult-education ministry. It then falls to the professional adult religious educator to enable the talents and skills of others, both volunteer and paid staff, toward the development and implementation of a well-coordinated adult-learning ministry. Enablement is probably one of the most essential skills that adult

religious educators need today, and it is a good criterion for testing the authenticity of one's call to that ministry.

92. Adult religious educators must be skillful at their own learning, both professionally and as disciples of Jesus. Only if they are skillful at their own learning can they appropriately model it for others. We best understand adult learning and how to facilitate it by being dedicated and effective learners ourselves.

93. Adult religious educators stand as representatives of the church's teaching ministry. As such, they need to be able to help learners examine their own life experiences and place them in the context of and in dialogue with the living tradition of the church. This requires skills in active listening, in discussing one's faith and in critically reflecting on both personal experiences and the church's tradition.

94. Adult religious educators, by reason of the broad scope of their activities, should be able to minister ecumenically. Doing so can reap such benefits as attaining greater understanding and respect for the faith life of others, utilizing different perspectives as educational resources, sharing the resources of personnel, funds, equipment and location, and stimulating more collaborative ministry in the community and society at large.

95. Finally, adult religious educators should be able to discern the learning needs of the people they serve. There are many methods that experienced educators frequently use to help them do this such as survey instruments, evaluations, etc. But in actual practice, there is no substitute for knowing the learners. Hence, the need for being person-centered. Without this skill, adult religious educators are at a loss to know what educational response is called for. For example, does the learner need catechesis or is precatechesis warranted? Different approaches are required in either case.

96. *Realistic.* To be an effective adult religious educator one must be able to live with considerable ambiguity. Little about this particular ministry is precise or clear — from the support, at times, it receives from church authorities to the measuring of degrees of success for what one does. Adult religious educators frequently find themselves living in the shadows, those areas of faded light where after months and years of toiling in the Lord's vineyard they still have no accurate measure of the value of their labors. For adult religious educators, there is no compulsory classroom attendance, no set curricula or syllabus. The success of their efforts (and with it, frequently their self-image), rises and falls with the interest or lack thereof of the learners. Adult religious educators need to be realistic about their abilities to live with

such uncertainties.

97. A second area in which adult religious educators need to be realistic is in terms of the church as an organization. True, the church is of divine origin, but it is also a human institution. Like other institutions, it operates according to certain organizational principles and methods for accomplishing its goals and mission. There are roles to be performed, decisions to be made and authority to be exercised. Invariably, too, there are negotiations to be entered into, compromises to be struck.

98. If adult religious educators are to be effective in their ministry, they will need to understand the church's organizational system and how they can best work within it to attain their goals. This is especially true if they find themselves in the roles of administrator or program provider.

99. Some church professionals complain at times that the system and those with authority in it hinder progress in their ministry. Without denying the legitimacy of some of these claims, it is often the case that such individuals fail to recognize the organizational complexities of a modern church such as ours and the kinds of attitudes and skills needed to work effectively within it. Essentially, we are a church that embraces a wide variety of theological thinking and ministerial approaches. As these theologies, assumptions and attitudes converge, there is bound to be conflict. To manage the conflict effectively, compromises will have to be made, other ways of doing things sought. Competent adult educators have learned to work effectively with these given.

100. Adult religious educators must also be willing to accept certain costs and risks as part of their ministry. We have already spoken of some of the costs in terms of the ministry's ambiguity and the organizational trade-offs involved. As for risks, adult religious educators should be willing to try different approaches, to risk failure and the judgment of the learners if they are to be the kind of disciples their ministry calls for.

101. As we have said, learning is an adventure, its exact outcome known neither by adult religious educators nor learners. God initiates and sustains the relationship. In following the Spirit's promptings, learners may feel a need to redirect the educational process. Adult religious educators who fear letting that happen, who try to control the unknowns of the educational experience by filling it with their own words and actions, are like the unworthy servant who, out of fear, buried rather than invested his master's money (Mt. 25:14-20).

102. Finally, we need to say a word about the theological and pastoral tensions that many adult religious

educators experience. In more than a few instances, adult religious educators find themselves caught in the middle between official church positions on one hand and the beliefs and practices of some learners on the other.

103. As representatives of the church, they have the responsibility of presenting the church's teaching and tradition. At the same time, they need to be both open and sensitive to the thoughts and feelings of those learners who may be in sharp disagreement with those teachings. This is not to suggest, however, that the church's teachings and the views of individual learners are accorded equal weight in the educational process. Rather, adult religious educators are committed to helping learners integrate, to the fullest extent possible, the church's teaching and tradition into their lives.

"Learning processes which leave us in a passive role, quietly taking notes in the back of the room, have a place, but their lack of engagement does little to help us face up to the demands of ongoing conversion."

104. The task is not easy, and, in more than a few instances, it is accompanied with no little pain and frustration — for everyone involved. There are no easy answers to this problem; but, certainly, bringing both the church's teachings and the learners' perspectives and experiences into critical dialogue is essential for authentic learning.

105. *Collaborative.* Adult religious educators should be able to work collaboratively with other ministers. As we have already indicated, most ministers find themselves from time to time engaging adults as learners. When these instances occur, adult religious educators can lend their support by graciously offering their skills and insights. It is also often the case that for adult educators to provide the learning experiences they desire, they, in turn, will need the helping services of one or more of the other ministers on staff. So, collaboration in ministry is common, if not customary, for experienced and competent adult religious educators.

106. The revised Rite of Christian Initiation of Adults is a good example of how effective collaboration among ministers can benefit learners. By its very nature, this special ministry warrants — and, fortunately, frequently receives — the active cooperation of the parish's staff and volunteers.

107. The foregoing attributes are not presented as so many prerequisites

to successful adult religious education, but rather as ministerial qualities that we should continually strive to develop. In reality, few, if any, of us would be able to master them all. That is why teamwork in adult religious education is so important. By combining our respective gifts and talents, we are better able to bring to our ministry the full range of professional abilities it deserves.

V. THE PROCESS OF ADULT RELIGIOUS EDUCATION

"To know God is to do justice" (Jer. 11:16).

"The Paraclete...being the Spirit of Truth...will guide you to all truth" (Jn. 16:7,13).

108. Only in the last century or so have educators, recognizing the unique characteristics of adults as learners, sought to develop appropriate methods and techniques for working with them. Nonetheless, it is important not to draw too sharp a distinction between adult learners and those who are younger. Much of what is said about adult learning today can be, and often is, applied to youth as well. Still, if adults are to be successfully reached as learners, attention needs to be paid to those aspects of their learning that are especially relevant to their psychological, social and religious levels of development.

109. The decades following Vatican II have witnessed a profound upheaval among adult Catholics regarding their orientation to learning. Prior to the council, adult religious education was generally characterized by a spirit of indoctrination. Now education with adults has come to be marked more by a spirit of inquiry and critical examination. This shift has, however, produced tensions both within and between adult Catholic learners.

110. Some learners feel comfortable with pluralism in philosophical and theological systems, in expressions of belief and in styles of learning. Others desire uniformity in the content and process of learning.

111. A second tension, between American Catholics and their society, has resulted from the fact that Catholicism in this country is no longer an immigrant church struggling to preserve a religious subculture in an alien land. Rather, it has become a mainstream American denomination with Catholics becoming less and less distinguishable in lifestyles and attitudes from the general population. Having consolidated many hard-won, socioeconomic gains, many adult Catholics are reluctant to question or challenge the dominant values of our secularized culture. On the other hand, there are others who, because of their mainstream position within our society, find it possible and even necessary to engage in such

critical reflection. And still there are others who favor a kind of withdrawal from society and the development of a type of religious sectarianism.

112. These tensions, with their varying degrees of nuance, form an important backdrop for considering the following adult religious education characteristics that are appropriate to the American Catholic community. In a word, adult religious education should be relational, life-centered, empowering, communal, liberating, developmental, integrative and transcending.

113. *Relational.* Adult religious education processes should respect the thoughts, feelings, learning needs and life circumstances of learners by allowing them to influence the educational design. It should also help secure and support open and affirming relationships among the learners and between the learners and the adult religious educator.

114. These relationships are the foundation upon which the entire educational process is built. Learning in faith is not primarily a matter of information to be mastered but of relationships to be lived, particularly the relationship of the learner to God, who is all wisdom.

115. Learners are vastly different. They approach the learning process from different levels of development, motivation, social roles, cultural perspectives and preferred learning styles. As much as possible, the educational design reflects these differences and affords learners a variety of learning experiences that meet their unique situations and abilities. We encourage an eclectic approach to programming to meet the varying needs of learners who make up today's Catholic community.

116. Hospitality should mark the entire educational process, with great care taken to create a climate for the facilities that is warm and inviting. Learners should be welcomed to the educational setting as one welcomes friends into one's home, with careful attention to their comfort and needs. Not only is this in keeping with the respect that adults deserve, it is also an important step in establishing the kind of ambience that helps them feel more secure in the learning process. Moreover, a sterile room with hard chairs and glaring lights risks the physical discomfort of the learners and suggests that adult religious education is being taken less than seriously by its providers.

117. *Life-centered.* When it comes to learning and attendance at educational programs, adults are primarily motivated by needs stemming from their life tasks, e.g. as family provider, as parent, as seeker of personal growth, as professional, as child of aging parents, as member of the world community. These challenges or tasks are also key means by which the learner hears God's voice. For this reason, adult

religious education should be life-centered.

118. At the same time, adults should be helped, as needed, to be discerners of the signs of the times. They need to be critical thinkers of the issues of our day; they need to be able to apply the light of the Gospel to situations at home, in school, in the workplace, across the sea.

119. This is especially important for us as Americans. Given our country's political, economic and military influence, much of what we do significantly affects the rest of the world community. As American Catholics, we therefore need to critically reflect on our faith as it applies to national and international issues.

120. *Empowering.* Adult religious education empowers learners. It enables them to actualize their own learning, to take responsibility for it, to shape it according to their own needs and abilities. Educational processes that leave learners in a posture of dependency to not serve them well.

121. Sometimes the processes we use will be aimed at the intellect; at other times we will play the poet's role and design an experience that speaks more directly to the heart. Still, at other times, action or *praxis* is what is needed. Effective adult religious education empowers learners to activate their minds, their hearts and their wills in coming to know God.

122. *Communal.* Adult religious education is sponsored by the community and should itself be an experience of the church as community. It seeks both personal and communal maturity in faith.

123. While the community, such as a parish or a Newman Center, is shaped in part by the educational process, it exercises its own influence on its members through rituals, structures and mission. This influence is, in many cases, far stronger than organized educational activities. There is no question that participative liturgies, collaborative decision-making structures and a strong sense of social mission promote and support formal learning. Indeed, without them adult religious education is like the seed planted in rocky soil; its chances of genuine growth are slim (Lk. 8:6).

124. Adult religious education should be a ministry that is neither independent from nor isolated within the local community. It needs to relate to and collaborate with the other ministries such as worship, the catechumenate and Christian service. Indeed, the very experiences of these other activities frequently become important topics for further reflection in adult religious education. At the same time, adult religious education helps prepare members of the community for exercising leadership in other ministries.

125. Where parishes are large and parishioners may struggle for genuine experiences of community, it is especially important that adult religious education gather learners into smaller communities. Educational processes should be contextualized in prayer and hospitality, and utilize faith-sharing and other means to help create genuine community among learners.

126. Within adult religious education, the family plays a special role. It is the "domestic church," (Constitution on the Church, 11) where the experience of God's redemptive love comes through intimate relationships. Much success is found today in developing adult religious education programs that are family based and intergenerational in nature (*Catechesi Tradendae*, 45).

127. Because the family plays such an important role in learners' lives, adult-education processes should afford them opportunities to reflect on the implications of their learning for family life. For example, parents who attend a program on Christian lifestyles should be helped to think about how their newfound knowledge may affect the family upon their return. Adult religious education programming ought not to engage learners as if they have no context. Most learners come out of family situations, and many topics and processes will have ramifications for their lives back home.

128. *Liberating.* Jesus preached a Gospel of freedom: freedom from sin, freedom from fear, freedom from all that would prevent human wholeness (Jn. 10:10; Mk. 5:36).

129. Adult religious education processes can help individuals attain greater freedom by helping them to think and act critically and responsibly, "to come out," as William Butler Yeats said, "from the shadows of other men's minds." One's conscience is the ultimate norm of personal choice. Adult religious education should therefore educate for Christian freedom and responsibility by helping believers form consciences enlightened by the Gospel.

130. Adult religious education seeks a faith that is freely embraced, not one that is practiced out of compulsion or duress. Adults should understand and appreciate their choice to be disciples of Jesus and freely choose to follow him in love and obedience.

131. Adult religious education is not a neutral activity. The Christian story and vision could not be handed on without being colored and shaped by the perspectives and purposes of its transmitters. At the same time, adult religious education must avoid becoming either indoctrination or mere value clarification. The former infringes on religious freedom and the latter ignores the religious tradition and its criteria for discerning value. Adult religious education seeks freedom and maturity in

faith. Thus it needs to blend creatively a faithful rendering of the tradition with the discerning of individual value choices. Moreover, it should respect the legitimacy of theological pluralism (national catechetical directory, 16) as well as the guidance of the church's teaching authority (ibid., 47).

132. Two obstacles to effective adult learning in our church are unquestioning attitudes toward authority on the part of some believers and certain absolutizing tendencies on the part of some teachers and learners. Christian freedom and faith response will be nurtured by the clear presentation of doctrine accompanied by critically reflective dialogue. Adults can more easily perceive themselves as disciples when pastoral leadership creates a learning climate characterized by freedom, trust and openness. Each adult brings to the learning situation a unique faith journey and relationship to the Lord. Each individual's story is part of the great story that religious education tells. Thus, the learner's perspectives and stories become not only a helpful but, indeed, a necessary part of the educational process.

133. *Developmental.* Adult religious education is a lifelong process. As long as one is a disciple of Jesus, one will need to continue learning in the faith. Adult education programming should, therefore, be offered in ways that make this possible, affording learners developmental opportunities to grow in faith. This means that adult religious education should be more than a series of unrelated learning experiences in response to expressed needs. Rather, it should comprise approaches and methods by which believers are continually encouraged and enabled to move toward deeper levels of faith understanding and commitment.

134. These developmental opportunities should be both formal and informal, allowing believers to learn with others as well as independently. This last point is particularly important for the undereducated. Studies have shown that while they are four times as likely as others to withdraw from formal educational programs, they are just as likely to complete self-directed study projects.

135. *Integrative.* Adult religious education seeks to integrate the various learnings that adults experience in the life of the faith community. In this regard, adult religious educators should collaborate with other ministers to provide parishes and other faith communities with as holistic and integrated an approach to learning as possible. What is taught in the classroom should be celebrated in the liturgy and activated in service.

136. Such an approach to the educational process will not happen automatically. Its achievement will require careful planning and cooperation on the part of the community's paid and

volunteer staff.

137. *Transcending.* As we have said already, adult learning in faith is not for the exclusive benefit of the learner but for the sake of the community as well. It transcends one's own personal needs and interests.

138. Earlier, we talked about the communal responsibilities of learners, especially as they apply to the faith community. But the basic orientation of the church is to be in mission to the world community. Indeed, many of the New Testament images for the church, such as salt, leaven, light, are all out-directed, self-transcending.

139. Adult education should help learners transcend exclusive interests in their own issues or those of the local faith community and become true citizens of the world. The bishops have set a good example of this in their pastorals, "The Challenge of Peace: God's Promise and Our Response," "Brothers and Sisters to Us" (racism) and the forthcoming "Catholic Social Teaching and the U.S. Economy."

"Today's adult religious educator...is someone who should be spiritual, person-centered, knowledgeable, skillful, realistic and collaborative."

140. Not only are these statements clarion calls to transcend narrow interests, they also serve as examples of good adult education processes. For example, their careful preparation included broad-based consultation. They also present the message in a way that provides general guidelines, leaving the specifics of application to individual consciences. These are good models for adult religious education.

VI. THE CHALLENGE

"God's voice is something very near to you, already in your mouths and in your hearts; you have only to carry it out" (Dt. 30:14).

"Go....make disciples of all nations" (Mt. 28:19).

141. Throughout this paper we have spoken of adult religious education as a way of being church. It is, in many ways, an ecclesiology that stresses the call for us to be seekers and doers of truth as hallmarks of our discipleship.

142. Our discipleship in Jesus brings us into communal relationship with other disciples from whom we learn, gain support and with whom we extend Christ's saving message to the world. This community of disciples en-

courages the identification and exercise of the gifts of its members for the sake of the church and the world. It is a community in which all members have a genuine hunger and thirst for the word of God. In searching for God's voice they look to their own experiences, to the experiences of their families and friends, to the events of the day. They devote themselves to the "instruction of the apostles," to the communal life, to the breaking of bread and to prayer.

143. Disciples see themselves as responsible for the good of the community and endeavor to exercise their gifts on its behalf. As they use their gifts, they are at times teachers, at other times learners. In the community of disciples, all are teachers, all are learners.

144. The disciples of this community of wisdom seek to engage the world of the 21st century with the same courage and vision as did the earliest Christians of the first century. For this to happen, though, several challenges await them:

145. That adult Catholics would strive continually to live and grow as individuals and as a community in faithfulness to the vision of God's reign made possible in Jesus and kept alive in his community of disciples, the church. This would involve a genuine openness to continuing education for the sake of growth in faith.

146. That pastors and pastoral ministers would, themselves, heed the call to maturity of faith as they help other adults to do the same. They would strive to offer opportunities for faith growth through homilies, educational programs and prayer groups. As leaders, they would create a community climate that is critically reflective, open to change and receptive of all persons. They would establish structures that foster lay leadership and collaboration among all ministers.

147. That councils, boards and committees would formulate policies and make decisions that not only reinforce an adult-learning climate, but also promote adult religious education through realistic funding, staffing and the allocation of space, equipment and other resources. They would provide full-time adult religious educators with adequate resources and training, just salaries and realistic job descriptions. Adult religious education committees or planning teams would be an important component of the ministerial structure.

148. That diocesan and parish staffs, especially religious educators, would continue to acquire competence in ministering to adult learners. They would exercise their competence not only in programs, processes and structures but also by fostering less formal learning opportunities through media, social action and parish involvement.

149. That full-time adult

religious educators would actively pursue the continuing development of adult-education ministry; that they would promote and model an interdisciplinary approach to nurturing adult faith maturity; that they would maintain a high degree of competence in their field through study, research and ongoing professional growth; and that they would willingly serve as a resource for others in their ministry to adult learners.

150. That faculties and administrators of continuing education programs in colleges, universities and seminaries would see themselves as an integral part of the ministering community and utilize the principles and practices of adult education in their professional responsibilities. All programs for ministerial preparation would effectively equip participants with the philosophy and skills of working with adult learners.

151. That bishops would not only model lifelong learning themselves, but as the church's primary teachers they would vigorously promote opportunities and resources for continuing education for priests, deacons, religious men and women, and laity. Individually and together they would support scholarship and research in, and advocate the centrality of adult religious education within the church's educa-

tional mission.

152. Can we meet these challenges? We not only can, we must.

153. Failure to meet these challenges would leave us a community of believers whose level of religious maturity has stagnated far below our calling.

154. Failure to meet these challenges would considerably mute our voices to a world desperately in need of the saving message of Jesus.

155. Failure to meet these challenges would hamper our ability to share our faith with future generations.

156. Failure to meet these challenges would mean that we have settled for less wisdom, less freedom and less responsibility for ourselves, our church and our world.

157. Adult religious education is no mere educational icing on the cake, something to be undertaken when the needs of the rest of the church's teaching mission have been met. It is essential to who we are and what we do as church.

158. Adult religious education is in service to life and faith. It helps us as Jesus' disciples to gain the insight, the courage and the strength we need to vigorously pursue God's reign for everyone — a reign of truth and justice, a reign of peace and love.

Footnotes

¹ Stephen Brookfield, "Self-Directed Adult Learning: A Critical Paradigm," *Adult Education Quarterly*, Vol. 35, No. 2, (Winter 1984), p. 61.

² For an excellent discussion of the relative merits of terms, see Thomas H. Groome, *Christian Religious Education*, (Harper and Row, San Francisco, Calif., 1980), pp. 20-28.

³ John P. Kealy, CSSp., *Jesus, The Teacher*, (Dimension Books, Denville, N.J., 1978), p. 7.

⁴ For us of the 20th century who are accustomed to approach information as something to be used, understanding learning in relational terms may seem strange. But in recent years this concept — which is, incidentally, a rather ancient one — has begun to emerge in fields as widely diverse as nuclear physics and sociology. For example, Fritjof Capra offers a helpful analysis of the discoveries of physicists regarding the nature of knowing in *The Tao of Physics*, (Bantam Books, New York, N.Y., 1977), Parker J. Palmer discusses knowledge as relational in *To Know as We Are Known: A Spirituality of Education*, (Harper and Row, San Francisco, Calif., 1983).

⁵ All learning, in a sense, is an expression of the divine education or revelation. As creator and sustainer of the universe, God stands as the ultimate goal of our pursuit of wisdom and truth. There is nothing we can learn, no insight we can gain, that in some way does not point to God.

⁶ A helpful survey of the competencies needed in each of these roles can be found in *Ministering to Adult Learners: A Skills Workbook for Christian Educational Leaders*, Jane Wolford Hughes, editor, (U.S. Catholic Conference, Washington, D.C., 1981).

⁷ By *praxis* we mean faith in action, particularly when accompanied by critical reflection.

Bishop Malone's Presidential Address

Collegiality, the Council and the Synod

"The teaching of Vatican II has been received in the United States as a blessing; the implementation of the council has been fundamentally sound and fruitful," Bishop James Malone, president of the National Conference of Catholic Bishops, told his fellow bishops Nov. 11. Malone, of Youngstown, Ohio, opened the Nov. 11-15 general meeting of the U.S. bishops in Washington, D.C. In his presidential address, Malone focused on the upcoming extraordinary Synod of Bishops, of which he is a member, "in light of the relationship of the universal church and the local church or diocese." As examples of positive postconciliar strides in the U.S. church, Malone offered the development of the episcopal conference, advances in ecumenism and progress in social ministry. "What then shall we look for in the synod?" Malone asked. The council's "impetus to

collegiality...should be reinforced and developed" at the synod, he suggested. Also, "new initiatives and insights are needed" in the ecumenical dialogue "lest we lose the dynamic of the postconciliar legacy." Finally, Malone said, the synod should "add its voice to the leadership we have received from the council and the popes on social questions." The text follows.

In my presidential address a year ago it seemed natural and necessary for me to discuss religion and politics. This year I could easily devote my remarks to the summit meeting which will soon take place in Geneva — an event which is certainly very much on our minds and in our prayers. But it seems still more natural and necessary on this occasion to speak of the extraordinary synod to

be held this month in Rome.

The discussion we will have tomorrow about the synod will climax a process of preparation which we began last spring. We have tried through this process to incorporate as much as possible the experiences and insights of all members of the episcopal conference in the perspectives I will bring to the synod.

Today then, rather than reviewing all this, I propose to speak of the synod especially in light of the relationship of the universal church and the local church or diocese. At the core of this relationship of the universal and the local is the principle of collegiality, a fundamental theme of the Second Vatican Council and a highly visible feature of the church's life since Vatican II. It is clear that collegiality — its content, limits and consequences — may be a major topic in the extraordinary synod.

2

A Coming to Terms

EDUCATION

As I noted in the Prologue, there is little agreement about the precise nature of educational activity. Small wonder then that there is nothing like a universally agreed upon definition of the enterprise. Actually, for such a complex activity there never could be anything like one precise and exhaustive description. There are, of course, a myriad of definitions available, some well known and others less so. Our primary criterion for evaluating them should not be so much whether they are true or false as whether they are more or less useful; that is, whether they make evident essential aspects of the enterprise and thus enable us to do it more effectively. I use that criterion here to draw insights from two of the more well-established statements. Then I draw upon their insights, coupled with the reflections offered in Chapter One, to formulate a useful description of educational activity.

Lawrence Cremin defines education as "the deliberate, systematic, and sustained effort to transmit, evoke, or acquire knowledge, attitudes, values, skills, or sensibilities, as well as any outcomes of that effort."¹ One strength of his definition is its emphasis on education as a "deliberate, systematic and sustained" activity. In this view education always requires intentionality. It is often glibly asserted that all experience is educational.² But this is not automatically true. Some experiences are miseducational and others are not educational at all because we do not attend deliberately and intentionally to what they could possibly teach us. Many people have had long years of experience in a particular endeavor and yet seem to know relatively little about it. On the other hand, people

with far less experience in the same area may know far more about it. The difference is in whether or not the people "reconstructed" (Dewey's word) their experience. For the educator to consistently promote such reconstruction requires a deliberate, systematic, and sustained effort.

Another strength of Cremin's definition is that it directs educational activity toward the total person, one's "knowledge, attitudes, values, skills or sensibilities." Our understanding of education has been greatly impoverished by limiting it to a narrow intellectualism, an affair of the mind alone. But from the ancient Greek pedagogues, who stressed a healthy mind, a healthy body, and the cultivation of the virtues, down to our present, the better educational theorists have all emphasized that good education must be cognitive, affective, and behavioral.

Also useful is Alfred North Whitehead's definition: "Education is the guidance of the individual towards a comprehension of the art of life, and by the art of life I mean the most complete achievement of varied activity expressing the potentialities of that living creature in the face of its actual environment."³ Like Cremin, Whitehead emphasizes that education requires a holistic approach to the person that attends to the whole "art of life." A second strength is its emphasis on the "potentialities" of the students in the context of their social environment.

Drawing on these definitions and on the ideas expressed in Chapter One, I name the nature of education activity as a *political activity with pilgrims in time that deliberately and intentionally attends with people to our present, to the past heritage it embodies, and to the future possibility it holds for the total person and community*. As a political activity with pilgrims in time, education should empower them to critically reclaim their past so that they can work creatively through their present into their future. The constant human quest is toward the realization of our possibilities. The education we undertake together should empower us as individuals and as a pilgrim people along that journey. Insofar as education aims constantly to move us beyond our present limits toward realization of our full possibilities, one can say that all education, at least implicitly, is a reach for the transcendent.

RELIGIOUS EDUCATION

If indeed all education is ultimately a reaching for transcendence and an expression of that human quest, then all good education can be called religious.⁴ There is a profound truth in Whitehead's often quoted words, "We can be content with no less than the old summary of educational ideal which has been current at any time from the dawn of our civilisation. The essence of education is that it be religious."⁵ Here Whitehead is placing himself in a long and ancient tradition that includes, among others, Augustine, Alcuin, Erasmus, Comenius,

and Herbar "though this notion is fundamentally true, however, there is danger of religious imperialism if it is pushed too far. Many fine educators in mathematics, social science, art, and so on would never assume nor agree that they engage in "religious education." It is not precise and scarcely fair either to them or to the specificity of what religious educators do to settle for saying that religious education is synonymous with all education. There is a specificity to religious education that gives it its own distinctive function in relation to education in general.

To clarify how the adjective *religious* qualifies the noun *education*, some understanding is necessary of the noun from which the adjective comes, namely, *religion*. With the noun *religion* we again confront the limitation of language in stating comprehensively and exactly what we mean. The more realistic people who have attempted to define religion have realized this. John Maquarrie writes, "Religion assumes such a variety of forms that attempts to give a succinct definition covering them all have usually turned out to be unsatisfactory,"⁴ and David Tracy acknowledges, "There is no universally agreed upon single definition for the human phenomenon called 'religion.'" Wilfred Cantwell Smith suggests that the word *religion* be dropped entirely because it is "confusing, unnecessary and distorting."⁵ The great variety of definitions is due either to the different traditions of religion or to the different academic disciplines that would-be definers bring to discussion of "religion." People from different traditions of religion will tend to define it from their own experience. And the anthropologists, psychologists, sociologists or other scientists who might study this human phenomenon will define it from their specific interests. Knowing full well that the following definition is also so influenced, I understand religion as the human quest for the transcendent in which one's relationship with an ultimate ground of being⁶ is brought to consciousness and somehow given expression.

Given this understanding of religion, *religious education activity* is a deliberate attending to the transcendent dimension of life by which a conscious relationship to an ultimate ground of being is promoted and enabled to come to expression. Religious education focuses specific attention on empowering people in their quest for a transcendent and ultimate ground of being. It leads people to consciousness of what is found, relationship with it, and expression of that relationship. Any educational endeavor that attempts to do this is and should be called religious education. It may draw upon one particular tradition to inform the quest and promote the relationship, or it may draw from a cross-section of religions (for instance, a course investigating a number of world religions from a faith perspective), or from no particular tradition (for instance, a course investigating the religious dimensions of modern literature). Moran is correct when he says, "The proper name of the field is religious education."¹⁰

Religious education is a rich term. By its adjective it points to specificity, and by its noun it retains its commonality with all education, an important bond to maintain. So often religious educators are greatly concerned about what takes place within our own religious communities but seem to show little concern for the quality of education taking place in the broader community and in the many public agencies that educate (schools, television, radio, newspapers, advertising, government agencies, armed services, and so on). Religious educators share with other educators a common responsibility for the quality of all education taking place in our society.

And maintaining the bond is also of benefit to our own specific task. As long as we realize that education is much broader than schooling, that good education needs to be a holistic approach to the total person—cognitive, affective, and behavioral—then naming our activity as *education* provides us a rich tradition with an enormous body of literature and research.¹¹

When in practice, however, a community educates out of a particular tradition of religious faith, that tradition and community will alter the educational dynamic in both its process and its content. If religious education is done on behalf of, or in Moran's language, "from within,"¹² a particular community of religious faith, it and its tradition will lend its own specificity to the educational enterprise and distinguish it further within the activity of religious education in general.

CHRISTIAN RELIGIOUS EDUCATION

Hans Gadamer, among others, makes the point that although there is always a subjective dimension to language, it must also attempt to describe objective reality with some accuracy. In regard to my present historical situation in a community of Christian faith, for example, that community constantly poses itself the questions of how and when to prepare people for the Christian sacraments of initiation. Those are educational and religious educational questions. But there is a specificity to the task of Christian initiation and to the educational activity devised to fulfill that task. Therefore, a more descriptive term is needed to name such religious education activity.

Religion may be talked about in general as if it were an ahistorical phenomenon, but in reality religion finds expression in specific historical manifestations. As Richard McBrien remarks, "There is literally no such thing as religion as such. There are specific religions which participate, to one degree or another, in the general definition of religion."¹³ What exists in the historical context is a great variety of religious traditions by which human beings have pursued the transcendent and have come to various ways of understanding and expressing the relationship with their ultimate ground of being, whoever or

whatever that may be. The term *religious education* accurately describes the general investigation of the religious dimension of life and the common human quest for a transcendent ground of being. But if a religious community uses its specific tradition to sponsor people in their transcendent quest, if a certain relationship with a transcendent ground of being is advocated, and a particular symbol system offered for expressing that relationship in the community, then that educational activity should be specifically identified with that tradition. For this reason I claim that when religious education is done by and from within a Christian community, the most descriptive term to name it is *Christian religious education*.

Having said as much, there are problems that remain. If a solution to the "language problem" was so simple, the debate about what to call the enterprise would not have gone on so long. To begin with, the term *Christian religious education* is cumbersome and not very aesthetic. It sounds like a piling up of words. Thus for the sake of a smoother sentence structure, and when the community doing the educating is obvious, I will often use instead *religious education*.

At first sight a more obvious solution might be to simply drop the adjective *religious* and call the educating activity of a Christian community *Christian education*. There is evidence, however, that *Christian education* can have a pejorative connotation, especially for people who have come through the Sunday school tradition of some Protestant churches. Moran claims that in Protestantism "Christian education" is generally understood as the activity by which "officials of a church indoctrinate children to obey an official church."¹⁴ Moran may be overstating the case. I am confident a time is coming when the emancipatory possibilities of Christianity will be realized more faithfully, and then the term *Christian education* will have no such oppressive overtones.¹⁵ However, since a primary concern throughout this work is to find a language that can embrace all traditions of the Christian Church to do religious education in an emancipatory manner, I am willing, for now, to avoid the term *Christian education* as a general practice.

Another objection is that the adjective *Christian* is not sufficiently specific. There is Roman Catholic, Presbyterian, Baptist, and so forth religious education, and often subdivisions within them, too. However, to become unduly specific could promote a narrow sectarianism in what ought to be a common enterprise. With the emergence of a strong ecumenical movement, the Christian Church should be sufficiently at one to at least permit our educational efforts to be named by the generic term *Christian religious education*. The term can serve to remind us further that we are all called to a universal Christian Church. In this a basic unity is both affirmed and proposed as a vision. Meanwhile, the richness of the various traditions of Christianity is not being denied. Rather, it

will emerge inevitably in the context of the faith community in which the religious education is being done.

Although the term *Christian religious education* has its inadequacies, it also has some important advantages. By putting the adjective *Christian* before *religious education*, we Christians remind ourselves that we do not own the enterprise but are only one expression of it. Given our history of imperialism in the West, that is an important reminder. Then, the term *religious education* after the word *Christian* reminds us that the quest for the transcendent is far broader than our own community and tradition. While our educational work begins "at home," it should never promote the notion that home is the only place to encounter the transcendent. A true grounding in the particular should create openness to the universal. The term *religious education*, even as we prefix it with the adjective *Christian*, reminds us of our common quest and bond with all religious educators, regardless of their particular religious community. It is especially important that we affirm our bond with Jewish religious educators. But there is also the possibility of affirming solidarity and mutuality with Buddhist, Moslem, and other religious educators. It thus reminds us that all pilgrims toward God have a common bond which transcends our differences along the way.

Christian religious education, like all education, is a complex enterprise, and no description of it will ever be exhaustive. Statements of its purpose, context, and so on will come later; here I am attempting to name only the nature of this activity as it is carried on in an historical context. Christian religious education is a *political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God's Kingdom, the seeds of which are already among us*.

In that description the specificity of what Christian religious educators do derives from the Christian communities' Story, with its primordial expression in Jesus Christ, and the Vision of God's completed Kingdom to which the Story gives rise.¹⁶ But perhaps the most important point for attention is my claim that Christian religious education participates in the political nature of education in general. If few educators advert to the political nature of their educating, Christian religious educators are even more reluctant to recognize the political implications of our activity. The standard argument for refusing to admit such implications arises from the classical (Greek) distinction between the secular and the religious, and more recently from the Enlightenment distinction between the citizen and the individual (Rousseau). When these distinctions are accepted as accurate "religion" is confined to the private sector, and thus religious educators are to intervene in the lives of individuals to influence them only in "spiritual" matters, not in social ones.

But the dichotomies at the base of this argument are false. Any kind of edu-

cational activity, either immediately or ultimately, influences people in how they live their lives in society. Educational activity of any kind can never have only "private" consequences, since the individual and the citizen are the same person. Nor can a Christian spirituality ever be "private." Far from denying the spiritual task of Christian religious education, I will later argue at length for its importance. If religious educators promote a spirituality that ignores responsibility for the world, they are not promoting a Christian spirituality (nor a Jewish one either). The heart of a Christian spirituality must flow from the heart of the Christian vocation which is to lead a life of *agape*—loving God by loving our neighbor. Love of neighbor is essentially antithetical to a privatized spirituality. Thus Christian religious education, precisely by proposing a spirituality which is Christian, is being political, that is, intervening in people's lives to influence them in how they live out their temporality in social relationships.

When Christian religious educators dichotomize the spiritual/religious from the social/political, we fall into a false dichotomy. Even if a religious community should set itself the task of confining its educational activity to the "spiritual" in a narrow private sense, it is actually performing a political act, but it is the politics of silence, of nonengagement. By what we reclaim from our past heritage or propose for our future, by what we ignore from our past and refuse for our future, Christian religious educators are being political. We have no choice about whether or not Christian education will have political implications. It is inevitably political and our choice is about the direction in which we should shape the future of society by our present engagement as Christians within it.¹⁹

There remains one other key word that is often used in talking about Christian religious education. It, too, points to a particular activity that would seem to be essential to the nature of the enterprise. It is the word *catechesis*.

CATECHESIS

In paying attention to this word, I am obviously in dialogue with my own Catholic background. *Catechesis* is an ancient Christian word, but in later years it came to be used almost exclusively by Roman Catholics. In recent times, however, it is being used more frequently by Protestant educators as well.²⁰

The word *catechesis* comes from the Greek verb *katéchein*, which means "to resound," "to echo," or "to hand down." Thus the etymology of the word implies an oral instruction. It is used in the New Testament as an oral instruction in which a very simple explanation (one step beyond the kerygma) was given to the people, as milk rather than solid food is given to small children (see Heb. 5:12-14; 1 Cor. 3:1-3). The message was to be taught and spoken accurately (Acts 18:25). This understanding of catechesis as "oral reechoing" continued in the early church, where it was understood as a verbal exhortation to live a moral life.²¹

The term continued to be used down through the history of the Christian Church, by Augustine, Alcuin, Aquinas, and others, always to designate an oral instruction. After the Reformation, however, it seems to have become an exclusively Catholic word, though even in Catholicism its use was not that widespread. The work of the Vienna and Munich catechetical schools at the beginning of this century reintroduced it as a common word among Catholic educators.²² But throughout its varied history the constant tradition is to understand *catechesis* with its earliest meaning of oral instruction. The Fathers of the Second Vatican Council use catechesis in this sense by invariably speaking of it as instruction and placing it within the "ministry of the word."²³ Attempts have been made to expand the word *catechesis* to mean more than an oral reechoing or handing down. Bernard Marthaler, for example, understands the term "as a process whereby individuals are initiated and socialized in the church community."²⁴ And John Westerhoff proposes a meaning for the word so broad that it describes the whole process of Christian becoming.²⁵

What Marthaler and Westerhoff describe is a whole process that might be better named Christian socialization or enculturation. To call that catechesis is asking the word to carry much more meaning than it is capable of conveying. It is not useful, and scarcely accurate, to redefine the word with a meaning so far removed from its etymological roots or its scriptural, early Church, or historical usage.

Even if catechesis could be so broadly redefined, there is a great disadvantage in doing so. It fails to name and thus severs the Christian educational enterprise from its commonality with education and religious education. If this happens, then from what discipline does one draw to empower the activity? How does one do catechesis, or train other people to do it, or build programs to effect it? If we use the term *catechesis* to name the total enterprise of sponsoring people toward Christian faith, then it is difficult to know where to begin or how to prepare oneself to be a catechist. The word *catechesis* is such a "Church word" that the tendency will be (and often is) to draw upon only the "sacred sciences," and especially theology and scripture studies. If the same enterprise is called *Christian religious education*, however, then the word *Christian* calls for the activity to be informed by theology and scripture studies. But the name also points to another very obvious source—the science of education (and thus to the many other sciences which inform education) to draw from to empower the activity.

For these reasons, then, it is both more accurate and wiser to continue using the word *catechesis* with its consistent historical meaning. Then catechesis becomes, or rather remains, the activity of reechoing or retelling the story of Christian faith that has been handed down. Catechesis is thus situated as a specifically instructional activity within the broader enterprise of Christian religious education.

TWO CAVEATS ON "COMING TO TERMS"

My intention in this chapter was to name the nature of educational activity, especially when that is carried on from within the Christian faith community. My attitude toward the question of terminology is still an open one. It ought to be so. Language is always inadequate and thus can always be improved upon. As Michael Polanyi says, "We can know more than we can tell."²⁴ But while we appreciate the importance of the search for linguistic clarity and consensus, the debate should be accompanied by two caveats.

First, let us avoid an idealist assumption that all our problems will be solved and our task completed if we can only find "the right words." To paraphrase Marx, naming the world is still only preliminary to changing it. As we search for the right words, we must also get on with our educational task and not allow the controversy about terms to immobilize us. Otherwise we are involved in mere verbalism. Again to quote Polanyi, "By concentrating attention on his fingers, a pianist can temporarily paralyze his movement."²⁵

Secondly, let us resist the temptation to insist that everyone else use his or her language under penalty of excommunication from the community of discourse. That would be an oppressive stance and an attempt to "own" the enterprise. If our position on terms is so hardened that it represses and stifles dialogue, then the very purpose of language is defeated. In such an important enterprise, disagreement about terms must never be allowed to prevent dialogue about our common concern, even though we may need to move beyond the diversity of terms to get at the tacit knowing which nobody's language can ever completely disclose.

NOTES

1. Gremm, *Traditions of American Education*, p. 134.
2. People who so claim often cite John Dewey as their mentor. But Dewey never said as much. On the contrary, he went to great pains to emphasize that experience is not inevitably educational; its educational value depends on what the individual does with the experience. If experience is to be educational, then, for Dewey, it must be "reconstructed." See Dewey's definition of education already cited in Chapter One.
3. Whitehead, *Aims*, p. 39.
4. See Phenix, *Education and the Worship of God* for a fascinating exposition of how all the main disciplines of learning are grounded in faith and are expressions of the human reach for the transcendent.
5. Whitehead, *Aims*, p. 14.
6. Macquarrie, *Principles of Christian Theology*, p. 149.
7. Tracy, *Blessed Rage for Order*, p. 92.
8. W. C. Smith, *The Meaning and End of Religion*, p. 50.
9. While the definition is my own, the phrase ultimate ground of being is obviously from Tillich (see, for example, Tillich, *Systematic Theology*, 2, especially pp. 5-6).
10. Moran, "Religious Education Toward America," p. 481.

11. In this statement I am reacting negatively to a noticeable trend in recent writings to call our enterprise anything that does not include the word *education*, e.g., catechesis, youth ministry, evangelization, and so on. One likely explanation for this trend is that it arises from a widespread criticism of the schooling paradigm (see Westerhoff, *Will Our Children Have Faith?*). Our disenchantment with schooling seems to make us reluctant to call what we do *education*. But that is to make the false assumption that education and schooling are synonymous. While we may rightly critique our overinvestment in the schooling paradigm (though I believe Westerhoff tends to overstate his case), let us not assume that what we do is anything but education. Or rather, let us see to it that what we do as religious education is at least good education. I believe this point has important implications, especially for how we train religious educators.

12. See Moran, "Two Languages of Religious Education," p. 7.
13. McBrien, "Toward an American Catechesis," p. 171.
14. Moran, *Religious Body*, p. 150.
15. This criticism of the term *Christian education* is part of a broader criticism of Christianity as a whole. Both traditional Marxists and Freudians, among others, would claim that the very use of Christian language militates against the promotion of liberation and human freedom. They see Christianity as inherently either oppressive or repressive. They would seem to have some strong historical evidence on their side. But this criticism is rapidly becoming a largely dated nineteenth-century one.
16. It overlooks the Roman Catholic response to such criticism, beginning in the 1890s with *Rerum Novarum* and increasing with the great social encyclicals ever since. It overlooks the Protestant response, also begun in the late 1800s with the Social Gospel movement and continuing down through such people as Reinhold Niebuhr and Paul Tillich into the present day. It overlooks the whole development of "critical" and "dialectical" theology over the past twenty-five years (for example the work of Rahner, Lonergan, Molmann, Metz, Pannenberg, Schillebeeckx, Ruetter, Baum, Tracy, Gutierrez, and the theologians of the liberation motif) in which it has been rediscovered that Christianity must be a criticism rather than a legitimization of oppressive social systems and cultural arrangements. It especially overlooks the courage and heroic witness of Christians in the Third and Fourth Worlds, where frequently the only voice of opposition to oppressive regimes comes from the Christian churches. But obviously there is still much work to be done. The criticism of the term *Christian education* points us toward a broader task—to reclaim in consciousness and in reality that Christianity is a social critique and a call to human freedom; that it is a travesty of the essential meaning of the Christ event when it is used to promote or legitimate oppressive enterprises, and especially educational ones. Then the term *Christian education* will be taken to mean the enabling of people to live freely and humanely by interpreting and living their lives through the paschal event of Jesus Christ in history.
17. The terms *Story* and *Vision* will be explained in detail in Chapter Nine. Briefly, I use them as symbols to refer to the whole faith tradition of the Christian people, however it is embodied or expressed, and to the lived response the Story invites as it points to the fulfillment of God's reign.
18. Part of our difficulty in recognizing the political nature of all education stems from an impoverished notion of the meaning of politics. For many it is a pejorative word ("dirty politics") that conjures up no more than images of party politics, smoke-filled rooms, running for elected office. But, as suggested by my description in Chapter One, that is only one limited understanding of political activity.
19. John Westerhoff writes, "I suggest that Protestants and Roman Catholics unite in identifying our educational ministry in the Church as 'catechesis,' and direct our attention to the nature of catechesis" ("A Call to Catechesis," p. 354).
20. "New Catholic Encyclopedia," "Catechesis: Early Christian," by Francis Xavier Murphy, 3:208.
21. It is interesting to note that Catholic Church authorities looked upon it with some suspicion after the publishing of Fr. Josef Jungmann's *Die Frohbotschaft und Unsere Glaubensverkündigung* in 1936 (later translated into English as *The Good News: Yesterday and Today*).
22. See *Dogmatic Constitution on Divine Revelation*, in Abbott, *Documents*, p. 127.
23. Marthaler, "Toward a Revisionist Model in Catechesis," p. 459.
24. See Westerhoff, "Rising an Answer: A Conclusion," in *Who Are We?*, pp. 264-277.
25. Polanyi, *The Tacit Dimension*, p. 4.

1. The first part of the paper discusses the importance of the study of the history of the United States. It is argued that the study of the history of the United States is essential for a full understanding of the country and its people. The paper then discusses the various methods used by historians to study the past, including the use of primary and secondary sources, and the importance of critical thinking in the study of history.

2. The second part of the paper discusses the role of the federal government in the development of the United States. It is argued that the federal government has played a central role in the development of the country, and that its actions have shaped the course of American history. The paper then discusses the various policies and programs of the federal government, and the impact of these policies on the development of the country.

3. The third part of the paper discusses the role of the states in the development of the United States. It is argued that the states have played a central role in the development of the country, and that their actions have shaped the course of American history. The paper then discusses the various policies and programs of the states, and the impact of these policies on the development of the country.

4. The fourth part of the paper discusses the role of the people in the development of the United States. It is argued that the people have played a central role in the development of the country, and that their actions have shaped the course of American history. The paper then discusses the various policies and programs of the people, and the impact of these policies on the development of the country.

5. The fifth part of the paper discusses the role of the economy in the development of the United States. It is argued that the economy has played a central role in the development of the country, and that its actions have shaped the course of American history. The paper then discusses the various policies and programs of the economy, and the impact of these policies on the development of the country.

6. The sixth part of the paper discusses the role of the culture in the development of the United States. It is argued that the culture has played a central role in the development of the country, and that its actions have shaped the course of American history. The paper then discusses the various policies and programs of the culture, and the impact of these policies on the development of the country.

7. The seventh part of the paper discusses the role of the environment in the development of the United States. It is argued that the environment has played a central role in the development of the country, and that its actions have shaped the course of American history. The paper then discusses the various policies and programs of the environment, and the impact of these policies on the development of the country.

8. The eighth part of the paper discusses the role of the technology in the development of the United States. It is argued that the technology has played a central role in the development of the country, and that its actions have shaped the course of American history. The paper then discusses the various policies and programs of the technology, and the impact of these policies on the development of the country.

9. The ninth part of the paper discusses the role of the education in the development of the United States. It is argued that the education has played a central role in the development of the country, and that its actions have shaped the course of American history. The paper then discusses the various policies and programs of the education, and the impact of these policies on the development of the country.

10. The tenth part of the paper discusses the role of the health care in the development of the United States. It is argued that the health care has played a central role in the development of the country, and that its actions have shaped the course of American history. The paper then discusses the various policies and programs of the health care, and the impact of these policies on the development of the country.

BOOK REPORT

DUE: JUNE 26th
3-5 pages in length

A book report should contain evidence of constructive and discriminating engagement with the thought of the book as it relates to your own experience and thought.

I. BEFORE READING THE BOOK

Make a complete bibliography card for your files. This should contain the name of the author(s) or editor(s), the complete title, place where published and the publisher's name, and the date of publication.

II. READING THE BOOK

Read the jacket information if it is a hardback or the material on the back cover if it is a paperback.

Examine the Table of Contents, the Preface, the Introduction, etc., for the design of the book as a whole as well as its purpose, scope and method.

When you begin to read, try not to get bogged down in small details.

Read at least a full chapter without stopping to labor specific points; this will help you get the author's train of thought and a context within which to place those details that seemed confusing.

Take note not only of the main points of the book, but also your responses to them, such as your mental comments, questions, feelings, reactions.

Note the pages where these personal comments arose as well as the quotations you may wish to use.

Having read the book, compare your preliminary concept of its purpose and/or method as well as your advance expectations and preconceptions with your reaction to the book as a whole. How has your initial reaction changed? The answer may be an important section of your report.

You may want to read some professional reviews of the book. Ask the librarian about the special subject sources available in the library.

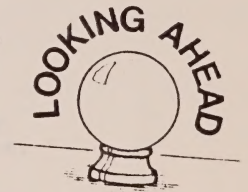
ASSIGNMENTS

IN PREPARATION FOR SESSION 2

¶ Read articles entitled:

- "Religious Education and Catechesis: A Shift In Focus"
- "A Coming To Terms" from Christian Religious Education
- "Adult Religious Education and the American Catholic Community (The Introduction) on page 379.
- Chapter 1 of McKenzie

1. In the articles, what distinctions are made between catechesis, christian religious education, and religious education?
2. Which terminology do you prefer and why?
3. In your own experience to which of the beliefs of "Conventional Wisdom" can you relate?
4. In what ways do you agree or disagree with McKenzie?



IN PREPARATION FOR SESSION 3

¶ Read chapter 2 and begin reading for your book report.

IN PREPARATION FOR SESSION 4

¶ Read chapter 4 and 5 pages 104-120.
BEFORE READING write your own description of the "contemporary adult"

1. How are your ideas and thoughts about the contemporary adult similar or different from McKenzie?
2. What was your understanding of an "adult" when you were a child or adolescent?
3. How has your understanding of an "adult" changed?
4. What does "adulthood" mean to you at this time in your life?

IN PREPARATION FOR SESSION 5

¶ Read chapters 5 pages 120-136 and chapter 7

1. In your opinion are McKenzie's theoretical propositions feasible and realistic?
2. McKenzie describes four types of learning. Give an example of each of these types in your own life.
3. In a few words, how does the author view learning?

INSTRUCTIONS FOR SECTION 2

It is the policy of the Department of Defense

that all information received from sources should be

classified in accordance with the following guidelines:

1. Information received from sources should be classified

as follows:

a. Information received from sources should be classified

as follows:

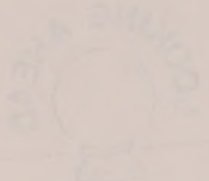
b. Information received from sources should be classified

as follows:

c. Information received from sources should be classified

as follows:

d. Information received from sources should be classified



INSTRUCTIONS FOR SECTION 3

It is the policy of the Department of Defense

INSTRUCTIONS FOR SECTION 4

It is the policy of the Department of Defense

that all information received from sources should be

classified in accordance with the following guidelines:

1. Information received from sources should be classified

as follows:

a. Information received from sources should be classified

as follows:

b. Information received from sources should be classified

INSTRUCTIONS FOR SECTION 5

It is the policy of the Department of Defense

that all information received from sources should be

classified

in accordance with the following guidelines:

1. Information received from sources should be classified

as follows:

IN PREPARATION FOR SESSION 6

¶ Read chapters 3 and 6

1. The author lists four problem areas related to participation and motivation of adults. In what ways are they alike or different from your own experience or the experiences of others you know?
2. Which approach to program planning do you prefer. Give reasons.
3. Which approach has been used in your parish? How effective was the approach?
4. What is your understanding of the expectant theory of motivation?

IN PREPARATION FOR SESSION 7

¶ Session 7-11 will be devoted to program planning, designing, and effective ways to work with groups. Any unfinished class activity will be completed as an assignment.

POT LUCK SUPPER

IN PREPARATION FOR SESSION 12

¶ One of the key functions of the church is to celebrate its Christian Story and Vision through worship, particularly through a Meal. The Christian Story is not only ritualized but community life is strengthened. For this last session how about---

- Prayer Service
- Pot Luck Supper
- Evaluation of the course



Section 10

1. The subject of this section is the study of the history of the University of Chicago.
2. It is the purpose of this section to provide a comprehensive survey of the history of the University of Chicago.
3. The subject of this section is the study of the history of the University of Chicago.
4. It is the purpose of this section to provide a comprehensive survey of the history of the University of Chicago.

Section 11

The subject of this section is the study of the history of the University of Chicago. It is the purpose of this section to provide a comprehensive survey of the history of the University of Chicago.

POT LUCK
SUPPER

Section 12

The subject of this section is the study of the history of the University of Chicago. It is the purpose of this section to provide a comprehensive survey of the history of the University of Chicago.

ATTENTION
PLEASE
070

Selected Annotated Bibliography

Th. 282 (Rs. 125) Principles and Practice of Adult Religious Education
Instructor: Sister Marie A. Leonard, OSB, M.A.

- Boys, Mary Biblical Interpretation in Religious Education. Birmingham: Religious Education Press. 1980. 362 pages. An examination of the way the Bible and biblical interpretation have affected 20th century religious education.
- Browning, Robert and Roy Reed The Sacraments In Religious Education and Liturgy. Birmingham: Religious Education Press. 1985. 313 pages. The two-fold focus of this book is to disclose an understanding that sacraments are essentially forms of enriched religious education.
- DeBoy, James Jr. Getting Started In Adult Religious Education. Mahwah, N.J.: Paulist Press. 1979. 117 pages. This is a practical guide explaining the nature and principles of adult religious education and offers specific suggestions for motivating adults and developing a parish adult education team.
- Downs, Thos. The Parish As Learning Community. Mahwah, N.J.: Paulist Press. 1979. 119 pages. Adult learning is placed within the context of the parish and there is the exploration of adult models for learning.
- Elias, John The Foundations and Principles of Adult Religious Education. Malabar, Fl: Robert E. Krieger Publishing Co. 1982. 301 pages. An excellent book which presents an interdisciplinary approach to the field of adult religious education.
- Foltz, Nancy ed. Handbook of Adult Religious Education. Birmingham: Religious Education Press: 1986. 272 pages. This is an indispensable reference and resource. Chapters include purposes and principles of adult religious in working with young adults, middle, older adults, single parents, separated and divorced adults.
- Girzaitis, Loretta. The Church As Reflecting Community: Models of Adult Religious Learning. West Mystic, Conn.: Twenty-Third Publ. 1977. 186 pages. The need for continuing adult religious education, stages of adulthood, and faith development are examined. Suggestions for recruiting and organizing adult education teams are offered.
- Groome, Thomas Christian Religious Education. San Francisco: Harper and Row Publ. 1980. 296 pages. This book outlines a catechetical process called "shared praxis" which involves sharing in dialogue critical reflection on present action in the light of the Christian Story and its Vision toward the end of lived Christian faith.
- Hater, Robert Religious Education and Catechesis: A Shift In Focus. Washington, D.C.: National Conference of Diocesan Directors of Religious Education. 1981. 24 pages. This presents the development in the shift from religious education to catechesis.
- McKenzie, Leon Adult Religious Education: The Twentieth-Century Challenge. West Mystic, Conn.: Twenty-Third Publ. 1975. 160 pages. This workbook-style text emphasizes current trends in adult religious education with practical examples for doing adult education.

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- Marino, Joseph ed. Biblical Themes In Religious Education. Birmingham: Religious Education Press. 1983. 293 pages. Educational guidelines and theological principles for effectively using the bible in religious activity are presented in the first two chapters. The remaining chapters relate biblical themes to religious teaching.
- Religious Education Development. Minneapolis: Winston Press. 1983
- Moran, Gabriel Education Toward Adulthood: Religious And Lifelong Learning. Mahwah, N.J.: Paulist Press. 1979. 151 pages. The theory of adult religious journey is identified in a learning framework. Significant questions are raised regarding adult religious education in the U.S.
- National Conference of Catholic Bishops To Teach As Jesus Did. Washington D.C.: United States Catholic Conference. 1972.
- Parent, Neil Adult Learning And The Parish. Dubuque: Wm. C. Brown. 1985. 133 pages. This book brings together the proceedings from the National Symposium on Adult Learning And The Parish.
- Parent, Neil ed. Christian Adulthood, 1982, 1983, 1984-'85, 1985-'86. Washington, D.C.: USCC Publications. These excellent volumes contain articles which cover theoretical foundation, program development, leadership and professional development. A MUST FOR ADULT EDUCATORS.
- Schaefer, James Program Planning For Adult Christian Education. Mahwah, N.J.: Paulist Press. 1972. A detailed methodology for planning religious education programs and the principles concerning practice of adult religious education is presented.
- Thompson, Norma Religious Education and Theology. Birmingham: Religious Education Press. 1982. 254 pages. Essays from religious educators and theologians present their views regarding the connection between theology and religious education.
- Vogel, Linda Jane The Religious Education Of Older Adults. Birmingham: Religious Education Press. 1984. 218 pages. This book focuses on the problems, issues, trends in the religious education of older adults.

Page 10

The first part of the report is devoted to a description of the work done during the year. It is divided into two main sections, the first of which deals with the work done in the laboratory and the second with the work done in the field.

Section 1

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Section 2

The second part of the report is devoted to a description of the work done during the year. It is divided into two main sections, the first of which deals with the work done in the laboratory and the second with the work done in the field.

Section 3

The third part of the report is devoted to a description of the work done during the year. It is divided into two main sections, the first of which deals with the work done in the laboratory and the second with the work done in the field.

Section 4

The fourth part of the report is devoted to a description of the work done during the year. It is divided into two main sections, the first of which deals with the work done in the laboratory and the second with the work done in the field.

Section 5

The fifth part of the report is devoted to a description of the work done during the year. It is divided into two main sections, the first of which deals with the work done in the laboratory and the second with the work done in the field.

Section 6

The sixth part of the report is devoted to a description of the work done during the year. It is divided into two main sections, the first of which deals with the work done in the laboratory and the second with the work done in the field.

ADDENDUM

- Dept. of Education Sharing The Light of Faith: A National Catholic Directory. Washington, D.C.: USCC Publications. Official norms and guidelines for catechesis in the U.S.
- Burgess, Harold An Invitation To Religious Education. Birmingham: Religious Education Press. 1975. 173 pages. Through an examination of the theoretical literature, the author identifies four distinct approaches to religious education.
- Moran, Gabriel Religious Education Development. Minneapolis: Winston Press. 1983. 226 pages. The author critiques developmental theories and proposes a theory for religious education.
- Seymour & Miller Contemporary Approaches To Christian Education. Abingdon Press. 1981
- Barker, Kenneth Religious Education, Catechesis, and Freedom. Birmingham: Religious Education Press. 1981. 255 pages. The aim of this book is to disclose the various ways theorists propose freedom as the goal of religious education. The statements of recent church documents are analyzed in the light of freedom.
- Reichert, Richard Adult Education Ministry: A Parish Manual. Dubuque: W. C. Brown Publ. 1987. 77 pages. The author describes the steps involved in setting up an adult education program in a parish.
- Tighe & Szentkeresti Rethinking Adult Religious Education. New York/Mahwah: Paulist Press. 1986. 129 pages. An excellent practical book that can be used individually or with groups. Good description of studies in the field of adult religious education.

PERIODICALS:

Living Light Mercer University Press, Macon, Ga. 31207

Professional Approaches For Christian Educators. PACE. St. Mary's Press. Terrace Heights, Winona, Mn. 55987

Parish Coordinators/Directors of Religious Education Newsletter. NPCD at NCEA, Suite 100, 1077 30th St. N.W. Washington, D.C. 20007

Religious Education, Religious Education Association 409 Prospect St., New Haven, Ct. 06510

1. Abstract is a short summary of the main points of a longer work. It is usually written by the author and is placed at the beginning of the work. It should be written in a clear and concise manner, and should not exceed 10% of the total length of the work.
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ADULT RELIGIOUS EDUCATION: PRINCIPLES AND PRACTICE
Th. 282 (Rs. 125)

Instructor: Sister Marie A. Leonard, O.S.B., M.A.

COURSE DESCRIPTION

The purpose, principles, theories, and practice of adult religious education will be examined. Church documents and their application to the principles of adult learning will be highlighted. Emphasis will be on the "doing" of adult religious education interfaced with the variety of approaches pertinent to this discipline. This course is useful for those who wish to work with adults more effectively.

INSTRUCTOR'S GOALS

- To model a form of self-directed learning
- To integrate content with practice
- To examine adult religious education literature as it applies to the experience of the participants
- To engage in critical reflection which probes, informs, and describes the participants' educational experience and purposes.

THIS COURSE WILL ENABLE PARTICIPANTS

- To integrate content with experiential learning
- To articulate the meaning and practice of adult religious education
- To develop skills in working with adults

REQUIRED TEXTS

McKenzie, Leon Religious Education of Adults. Birmingham: Religious Education Press. 1982.

Students are encouraged to read widely from the bibliography.

COURSE REQUIREMENTS

Graduate Students:

- A. Readings and questions as assigned.
- B. Active participation in class sessions.
- C. A critical book report 3-5 pages in length. **DUE DATE: June 26th**
- D. A synthesis paper 4-6 pages in length. This paper will be based on one or two related topics or issues gleaned from the class sessions and supplementary readings with an application to one's own professional/personal ministry. **DUE DATE: July 1st**
- E. Students are encouraged to keep a journal of reflections based on the class sessions and readings. This will be useful in writing the synthesis paper. It will not be submitted to the instructor.

Undergraduate Students: A, B, C

Audit: A, B

INTERVIEW: ALBERT ALLEN A. LAMBERT, D.D.S., M.D.

WORKS TESTIMONY

The following testimony was given by Albert Allen A. Lambert, D.D.S., M.D., in connection with the hearing on the proposed changes in the rates of the Albany Telephone Board. The testimony was given on July 1, 1932, at the Albany Telephone Board, Albany, New York.

TESTIMONY OF ALBERT ALLEN A. LAMBERT

I am a dentist and a physician in Albany, New York. I have been practicing for many years. I am a member of the Albany Telephone Board. I have been a member of the board since its organization. I have been a member of the board since its organization. I have been a member of the board since its organization.

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ALBANY TELEPHONE BOARD: TESTIMONY AND EXHIBITS

JULY 1932 (Vol. 127)

ADULT RELIGIOUS EDUCATION: PRINCIPLES AND PRACTICE
Th. 282 (Rs. 125)

Instructor: Sister Marie A. Leonard, O.S.B., M.A.

***GENERAL OUTLINE**

- I. Introduction
 - A. Goals and Expectations
 - B. Language and Sense-Making
 - C. Reflection Method and Process
 - D. The Adult Religious Educator/Minister

- II. Purpose and Nature of Adult Religious Education
 - A. Positions on Word Usage
 - B. Beliefs That Shape Practice of Adult Religious Education
 - C. Nature of Adult Religious Education
 - D. Scope and Context for Doing Adult Religious Education
 - E. Church Documents and Adult Religious Education
 - F. Theoretical Approaches to Adult Religious Education

- III. Learning Dynamics In Adulthood
 - A. Meaning of Adulthood and Mature Christian Believer
 - B. Adult Learner: Today's Disciple
 - C. Types and Styles of Learning
 - D. Andragogical Approach to Learning
 - E. Motivation: A Problem and Challenge

- IV. Developing Adult Religious Education In Ecclesial Setting
 - A. Theories of Program Development
 - B. A Systematic Approach to Planning, Designing, Managing, and Evaluating Adult Religious Education
 - C. Working With Groups
 - developmental stages of groups
 - behaviorial styles in groups
 - leadership styles

*Based on the needs of the students this outline may be modified.

Introduction: Albert Einstein, U.S.A., 1921

SCIENTIFIC REVOLUTION

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What is the nature of the scientific revolution?

OPERATION RESURRECTION

REVEREND NANCY WILSON

©Universal Fellowship Press
5300 Santa Monica Boulevard, Suite 304
Los Angeles, California 90029

PURPOSE AND PREPARATION FOR OPERATION RESURRECTION

"OPERATION RESURRECTION" is basically a structured way for a congregation to envision and plan for the future of their church. It combines dreaming and the making of commitments. It should bring together the personal and corporate dimensions of resurrection, while asking the congregation to take full responsibility for the future of the church. It asks a congregation to begin to understand its mission and purpose and to develop a plan of action on the basis of that self-understanding.

"OPERATION RESURRECTION" can be useful in a small congregation that is just beginning; in an older, larger church that is suffering from "institutionalization" and needs some real evaluation of itself and its programs; or it can be helpful in any healthy church that wishes to use "OPERATION RESURRECTION" as part of its regular evaluation and planning program.

I believe that "OPERATION RESURRECTION" can be most effective if it is held right before a congregational meeting, so that the congregation may then vote to adopt any covenants, plans or budget recommendations that "OPERATION RESURRECTION" generates.

PREPARATION: SOME SUGGESTIONS

Ask the Board of Directors, staff or other interested persons to meet with you at least two months before you wish to implement "OPERATION RESURRECTION."

How do people in this church feel about their involvement with MCC? Has their involvement helped them to grow spiritually? As a person? If so, how? What would they like to see happen in the church in the next year? Two years? Five? Ten? What would they like to see happen in their own lives during the same time periods?

Then introduce the concept of "OPERATION RESURRECTION." Do they think the church would benefit from such a program? Would they be ready to commit themselves in terms of participation?

Then discuss the details - Who will be coordinating the entire effort? How will it be publicized? What materials, supplies, facilities will be needed? How many volunteers, and for what areas? Then ask the group to brainstorm and to choose from four to ten Task Groups for consideration on the day of "OPERATION RESURRECTION." Examples would be Worship, Christian Education, Stewardship, Outreach, Social Action, Inreach. You may think of others, rearrange some of these, taking into consideration the size and needs of your local church.

Each Task Group will need co-leaders. About one month before "OPERATION RESURRECTION" meet with this group. Go over the schedule with them, ask for feedback. Go over the process for the "GOALS-PROBLEMS-STRATEGIES-TACTICS." Also, choose leaders for the "Breaking Free" sessions in the morning. Ask the group to assist in planning the two worship experiences - be creative!

For larger churches, it simply will not work to have "the committee of the whole" write a church covenant together. Therefore, I suggest that these Task Group leaders come up with a basic outline for a covenant, and that the committee of the whole brainstorm the content. Then it should be sent back into committee for final revision after lunch, or sometime during the day.

THE DAY ITSELF:

Have people register for "OPERATION RESURRECTION" both beforehand and on the day. This will give you a better idea of how many to prepare for, and will also underline the seriousness of this event.

"BREAKING FREE" is a simple exercise that will be provided on the day (see attached); Bibles will be required! No other preparation is necessary.

DEFINING OUR TASK AND MISSION: The committee of Task Group leaders will present the outline only for a church covenant (see attached). The next hour will be spent in brainstorming the content of the outline. The person leading should make sure that all input is received and welcomed. All the brainstorming materials will then be sent back to a committee of volunteers who will finalize the cove-

nant and will bring it back for approval later on in the day.

LUNCH

CONCRETIZING OUR MISSION: THE MOST IMPORTANT PART OF THE DAY

Divide into Task Groups (when people register, they should sign up for their 1st and 2nd choices of Task Groups (see attached). No one ever wants Stewardship . . . so, some people are going to have to take second choice). One or two people should finalize the list of who works in which group. Each group will come up with ONE GOAL for the next -----year(s). A GOAL, FOR THIS PURPOSE, IS YOUR DREAM. IT SHOULD BE MEASURABLE, IN THE SENSE THAT YOU WILL KNOW IF YOU HAVE REACHED IT, BUT IT SHOULD BE ALL ENCOMPASSING, BOLD AND BIG.

Bad examples: "To have enough money to meet our budget"

"No typos in the worship bulletin"

"New candles on the altar every Sunday"

"A problem-free church"

Good examples: "Truly ecumenical worship services, where people encounter God!"

"A budget which reflects our faith; in which 50% is spent on maintenance and 50% on mission"

AFTER coming up with an exciting GOAL STATEMENT, each group must decide WHAT 2 PROBLEMS STAND IN THE WAY OF THAT Goal. The problems must be major, not minor; comprehensive, not able to be solved in a day.

Then, for each PROBLEM, the group will begin to work on STRATEGIES. (This is after a fifteen minute or more break in which people get to wander around the room and look at the goal statements and problem statements of other groups).

A STRATEGY is a PLAN OF ACTION. It implies more than one event. It is ONGOING. The formation of a committee, Team, Choir, etc. is a STRATEGY. There should be two STRATEGIES for each PROBLEM. The STRATEGIES SHOULD SOLVE the PROBLEM in a year or more's time.

A TACTIC is a specific action, event which will enable or implement the overall strategy. Potlucks, Stewardship Sunday, a concert, a special speaker are all TACTICS. Now, each STRATEGY must have at least two supporting TACTICS. Realistically, however, each TACTIC will require a hundred little supporting tactics. Those will not be specifically delineated at this time.

WHEN THIS IS ALL COMPLETED, the TACTICS should support the STRATEGY which breaks through the PROBLEM that has prevented the GOAL. At that point, each Task Group will make its own timeline for Strategies and tactics (see attachments).

After a break, the whole group, all the task groups, get together.

Each Task Group will report for 5 minutes on its Goals, Strategies and Tactics. They will be given feedback, and will present their timelines.

Then comes the time for CONSOLIDATION. This is the tough part. The group as a whole has to determine which Task Groups will go first - because those groups are more likely to get all of their timeline up. I would suggest, for a change of pace, putting Stewardship first.

Then, the ground rules are:

1. The first things up on the timeline are those commitments the church has already made (conferences, etc.)
2. Then it must be made clear that NOTHING GOES UP ON THE TIMELINE WITHOUT THE NAME OF AN IDENTIFIABLE GROUP OR PERSON. The Pastor's name will not go up there.
3. Every groups' timeline will be cut. Just because one tactic or strategy didn't appear on the Big Timeline doesn't mean that it can't happen someday.
4. Negotiation of what goes up on the Timeline will be done by consensus. The leader should

- be patient but firm, keeping things moving.
5. This negotiation and consolidation should take about one to one and a half hours. It is arduous; it takes patience. It is most important that people not run away or cop out on this part, however - it is the heart and soul of the program.

THE RESULTS should be ONE BIG TIMELINE for MCC for the next -----years. A real live, identifiable PLAN OF ACTION FOR MISSION AND GROWTH. Included in the Timeline are the names of persons and groups who have committed themselves.

THEN WHAT HAPPENS??????????????

ONE OF TWO THINGS:

1. The plan is shelved and forgotten;

OR

2. It is implemented, evaluated, altered, implemented, etc.

IN ORDER TO IMPLEMENT, THE CHURCH HAS TO BE WILLING TO:

1. Re-evaluate its internal structure - be willing to totally reorganize committee structure, etc.
2. Re-adjust the budget to match the plan of action.

THE MOST IMPORTANT CONCEPT IS FOLLOW-UP. I CAN SUGGEST TWO IN-HOUSE STRUCTURES FOR ASSURING FOLLOW-UP:

1. **SUPPORT COUNCIL:** A concept that is now working in several of our churches. It is described as an "adjunct to the congregational meeting," but is really a glorified open Board and staff meeting. At Support Council (which I suggest should meet for no more than one hour before or after church, on a given Sunday each month), the Timeline is evaluated, checked up on. Committees and teams report, make announcements, Programs are evaluated, scrapped. Anyone may attend these meetings. The Pastor, or Board members may moderate the meetings. Parliamentary procedure is not used. The meetings are informal. At first no one will come - until they discover that important decisions are made there. The Board may vote at these meetings, in front of everyone. It is essentially meant to unencumber congregational meetings, to be a continual forum for congregational feedback, to help the congregation to be continually evaluating itself and its programs - and it works!
2. **THE TEAM CONCEPT:** (You may use another name, of course - we thought team sounded more alive than committee). The idea is that some of the Task Groups will initiate Teams, or ministry areas (such as Christian Education, Social Action). There is a Team Coordinator, who is essentially the church Program Coordinator. The Team Coordinator sees to it that every Team has a leader (appointed by the Pastor, approved by the Board), and that all the Teams are functioning, and fulfilling their Goal commitments. The Teams meet simultaneously on TEAM NITE (once, twice or four times per month). Every Team may not be meeting every night, but they may. That way you don't tie up the church in 5 nights per week of committee meetings. Also, one person may not be on 5 Teams. That increases the possibility of spreading out the leadership, of not depending on just one or two people. The Team Coordinator will also provide leadership training resources, and seminars for the Team leaders. The possibilities are endless.

You may want to improvise these suggestions, or come up with alternates. KEEP IT SIMPLE. MAKE SURE THERE IS ALWAYS BUILT-IN ACCOUNTABILITY.

REMEMBER: The TIMELINE that comes out of "OPERATION RESURRECTION" should not be engraved on stone - it is just an attempt to create the future, and to inspire commitment to planned action. The legalists may want you never to diverge from the Timeline. Remind them of its real purpose.

GRACE AND PEACE . . . and good luck.

Nancy Wilson

Resource people for further information:

1. Rev. Elder Nancy Wilson
5300 Santa Monica Blvd., No. 304
Los Angeles, California 90029
(213) 464-5100
2. Mr. Philip Gallnitz
5300 Santa Monica Blvd., No. 304
Los Angeles, California 90029
(213) 464-5100

BREAKING FREE: The Resurrection of Lazarus

(Taken from: *Breaking Free*, a mini-course in Christian liberation by Lyman Coleman)

Read John 11:17, 32-35, 38-41, 43-44

1. Read the Scripture passages, pausing along the way to let your imagination recreate the situation. Try to capture the feeling of the story as if you were right there.
2. If I had seen this incident take place, I would have felt (write down one):
 - a. disbelief (it is a fraud)
 - b. ecstasy (it is a miracle)
 - c. awe (who is this Jesus)
 - d. excitement (something is about to happen)
 - e. hope (it can happen to me)
 - f. fear (it's spooky)

Share your answer and your reason for choosing it.

3. For me the meaning of the gospel is best revealed in this story by (choose one):
 - a. the *faith* that Mary had in Jesus: If you had only been here, my brother would not have died.
 - b. the *love* of Jesus for his friends: "Jesus sighed heavily and was deeply moved."
 - c. the *action* that the friends took in obedience to Jesus: "so they removed the stone."
 - d. the *response* of Lazarus to the invitation of Jesus, "Lazarus come forth."
 - e. the *care* that the friends showed for Lazarus when they helped remove the graveclothes and set him free.

Share your answer with the group.

4. If my own life could be compared to Lazarus in this story I would be at this moment (choose one):
 - a. still "dead" and bound in graveclothes
 - b. alive and still bound in graveclothes
 - c. alive and unloosened from graveclothes
 - d. someplace in between

Share your answer and offer your reasons.

5. During this next year, in M.C.C., I would like to set three goals for myself:

- 1.
- 2.
- 3.

STATEMENT OF PURPOSE:

Begin with: We, the members and friends of MCC pledge with God and each other to: . . .
.....

SOME HELPFUL DEFINITIONS:

GOALS:

Goals are very General - For REAL dreaming use your imagination - WHAT WOULD YOU LIKE TO SEE ACCOMPLISHED ?

EXAMPLES:

To fill the Sanctuary
To provide adequate and exciting Christian Education Programs

AFTER YOUR GROUP DEFINES A GOAL IT MUST COME UP WITH TWO (2) PROBLEMS THAT PRESENTLY KEEP THAT GOAL FROM HAPPENING (steer away from money).

A PROBLEM should be major - NOT one that can be solved in one or two days. PROBLEMS relate to GOALS - GOALS relate to STATEMENT OF PURPOSE.

TAKE A 10 or 15 minute Break - let people wander around the room and look at the goal statements and problem statements of other groups.

STRATEGIES AND TACTICS

For each problem, come up with one or two strategies that could eliminate that problem. A STRATEGY is A GENERAL PLAN OF ACTION - it might mean forming a committee/team; choir or ? - IN ANY CASE IT IS NOT A SINGLE EVENT - IT HAS IMPLICATIONS FOR A SERIES OF EVENTS, MEETINGS, PROGRAMS - A STRATEGY IS ONGOING.

NOW for each STRATEGY choose one or two (or more) TACTICS.

THESE ARE NOT GENERAL - THEY ARE SPECIFIC EVENTS - PROGRAMS, OCCURRENCES. EXAMPLE: a "FALL RETREAT"; a "3 WEEK DISCUSSION ON HOMOSEXUALITY AND THE BIBLE"; a "FIRST ORGANIZATIONAL MEETING OF A CHOIR OR NEW TEAM"; a "SERVICE OF WORSHIP FOR GAY PRIDE WEEK"; "HOSTING A DISTRICT CONFERENCE"; a "STEWARDSHIP WEEK AND A PLEDGE DRIVE."

IT IS IMPORTANT THAT EACH TACTIC SUPPORTS THE STRATEGY, THAT EACH STRATEGY HELPS SOLVE THE PROBLEM, THAT EACH PROBLEM RELATES TO THE GOAL, AND THAT EACH GOAL REFLECTS THE STATEMENT OF PURPOSE.

THE PLAN IS NOT THE LAST WORD, BUT A BEGINNING

OPERATION RESURRECTION

"Operation Resurrection" is a model for helping a church to re-define its mission and to re-structure itself on the basis of that mission. I would like to put forth some basic concerns of mine about: 1) The Church and its mission and 2) The role of the pastor.

1. WHAT IS THE NATURE AND MINISTRY OF THE CHURCH ?

We can look to the Faith, Fellowship and Order Report (1976 General Conference) for some basic concepts of the nature of The Church and its ministry. The Church exists to proclaim the Gospel of Jesus Christ - it is called to servanthood (looking to Jesus Christ as the model); it is called to enable the coming of the Kingdom of God. "The Church's mission involves the creating and sustaining of community." The Church is called to minister to all persons - but, we also have a special election to reach out to the Gay Community. Election for us is defined by the servanthood style of Jesus Christ.

Essentially, The Church cannot or should not exist *for* itself - merely to perpetuate itself. Lloyd Ogilvie offers four criteria to evaluate The Church's ministry; The Church as:

- A. A worshipping community (where people worship and encounter God in depth)
- B. A healing community (to bind up the broken-hearted)
- C. An equipping center (where lay people are prepared for their ministry)
- D. A deployment agency (where lay people are sent out into the world)

As a church grows it should become *all* of these.

Another model:

INREACH - OUTREACH

- A. Inreach - worship, teaching, healing, preparation
- B. Outreach - both evangelism (bringing others to Christ and to The Church) and ministry to the world *outside* of The Church Community.

Oftentimes, people see *outreach* only as a *means of getting more people into The Church*. MORE IMPORTANTLY, outreach means *getting The Church into the world*. THE CHURCH CAN BECOME A WOMB, HIDING PLACE, or ANOTHER CLOSET.

Inreach - Maintenance

Outreach - Missions

The purpose of *maintenance* is to provide the means for a church to engage in mission and ministry. This has implications for the *WHOLE* life and program of The Church, including the BUDGET. Ideally, 50% of a church budget should be for maintenance (salaries, building, supplies, etc.) and 50% for mission and ministry.

What would it mean for your church to look at its budget this way ? What would it mean for your church to increase proportionally each year the amount spent on missions until it reached 50% ? ? ?

2. THE ROLE OF THE PASTOR:

Since we purportedly believe in the MINISTRY OF ALL BELIEVERS in this Fellowship, being a pastor is really a form of "SPECIALIZED" Ministry. What is the special role of a pastor in The Church of Jesus Christ ?

There are a lot of "traditional" assumptions about the role of the pastor. For our purpose, I will *over-state* those assumptions. One such viewpoint is that the pastor is a "professional" Christian. He or she is the person we pay to do the Christian things that we think we have neither the time, ability nor commitment to do. The pastor is a being apart. There is almost an ontological difference between the pastor and the lay people in terms of 1st and 2nd class Christians.

My own view (and the view of many others) is that the PASTOR and the CONGREGATION are COLLEAGUES in the struggle to be The Church. I would like to suggest this working definition of the role

of the pastor:

"To stimulate and facilitate the self-consciousness of a group of Christians as to what it means to be and become The Church of Jesus Christ."

Everything a pastor does (preaching, teaching, administration, visitation, community work, counselling, etc.) must *emerge* from that role definition. The role definition does NOT describe the personality of the pastor, but their *function* within the Body of Christ.

NOW AS WE BEGIN THE FIRST PHASE OF "OPERATION RESURRECTION" I CHALLENGE EACH OF YOU TO "BREAK FREE" FROM OLD BELIEFS AND LET YOUR IMAGINATION AND DREAMS BE THE WAY WE APPROACH THE RE-DEFINING OF THIS CHURCH'S MISSION.

Operation Resurrection

SAMPLE #1

Thursday, December 13, 1979

TO: ALL BOARD OF DIRECTOR MEMBERS, THE PASTOR, AND THE ASSISTANT PASTOR

RE: PLANS FOR OPERATION RESURRECTION

DATE: THURSDAY, DECEMBER 13, 1979

Dear Brothers and Sisters in Christ,

In discussing the plans for Operation Resurrection with the Reverend Elder Nancy Wilson, it became apparent that several items should be brought to your attention so that the plans may gain your support. I have listed each item below so that you may review them:

- 1) Operation Resurrection to be held Saturday, January 12, 1980 from 8:30 a.m. to approximately 7:30 p.m. at MCCLA. Lunch and dinner provided.
- 2) Task force leaders training session to be held Wednesday, January 9, 1980, at 7:30 p.m. in the Lower Classroom. The session will be lead by the Rev. Nancy Wilson. Approximately 20 people will be involved.
- 3) Facilities needed for the January 12th session:
Sanctuary, Chapel, Lower Social Hall, Upper Social Hall, Lower Classroom, Sunday School Room, Office Lobby, Sanctuary Lobby.
- 4) The Church Covenant and Timeline developed on January 12th to be submitted to the January Congregational Meeting for adoption by the congregation.
- 5) Access to two typewriters and a duplicating machine for January 12th meeting.
- 6) Communion supplies for January 12th.
- 7) One day per month set apart for "support council" meetings. Structure of "support council" to be determined at a later Board of Directors' meeting.
- 8) One day per week set apart for team meetings.
- 9) Weekend Leadership Retreat in July, 1980.

In closing, working together Operation Resurrection can set this church afire. The emphasis you place on this event to the congregation can determine its success or its failure. I know that it can succeed.

Yours in Christ,

OPERATION

SAMPLE #2

RESURRECTION

"Operation Resurrection" is basically a structured way for a congregation to intentionally envision and plan for the future of their church. It combines dreaming and the making of commitments. It should bring together the personal and corporate dimensions of resurrection, while asking the congregation to take full responsibility for the future of the church. It asks a congregation to begin to understand its mission and purpose and to develop a plan of action on the basis of that self-understanding.

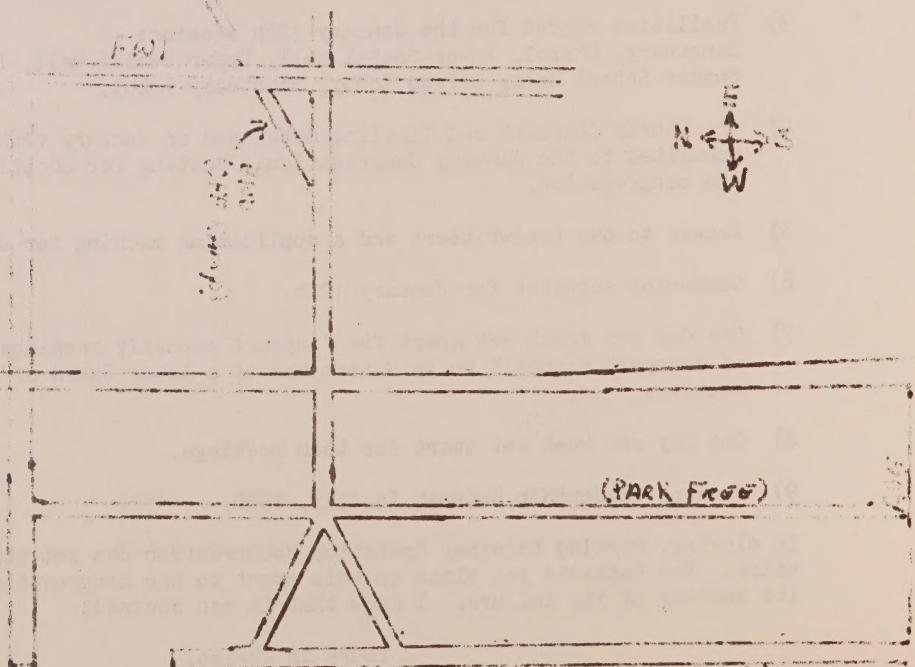
WHO: YOU! All members and friends of Metropolitan Community Church

WHAT: The opportunity for all of us to work, dream, and play together

WHEN: Saturday May 12th, 9:30am-7:00 pm (cars will leave at 8:45am)

WHERE: At the beach. At the home of Exhorter in
(map below)

COST: FREE! The only expense will be for food (lunch and dinner).



OPERATION RESURRECTION: SUGGESTED SCHEDULE

9:00 AM - 10:00 AM - Registration, continental breakfast

10:00 AM - 11:00 AM - Breaking Free: exercise in personal resurrection - Worship
(brief) and reflections on the story of Lazarus

11:00 AM - 12 Noon - Defining our Task - What is the mission and purpose of
MCC Have the group work on and tentatively approve a working
church covenant together.

12 Noon to 1:00 PM - Lunch

1:00 - 4:00 PM - CONCRETIZING OUR MISSION: SEPARATE INTO TASK GROUPS

1:15PM - 2:00 PM - Goals and Problems

2:00 PM - 3:00 PM - Strategies and Tactics (on a timeline)

3:00 PM to 3:15 PM - Break

3:15 - 4:00 PM - Task Group Reports and Feedback

4:00 PM - 4:45 PM - CREATING THE FUTURE - Consolidation of Timelines and
Commitment -making

4:45PM - 5:15 - OPTIONAL BUDGET CONCERNS, RECOMMENDATIONS FOR STRUCTURE

5:15 to 6:00 PM - CELEBRATION of our commitment to "Community Resurrection"
"The Valley of the Dry Bones"

6:00 PM - DINNER (Celebration continues)

THIS schedule is very compact - you might want to spread it over to another
day, or evening . . .

Choose a day when a maximum number of people can spend the whole day;

Choose a place so that you can have meals together, with a worksip center, and
so you an break up into small groups;

Materials: Large newprint, magic markers, mural paper, food for three meals
(prepared beforehand so no one will be stuck in the kitchen all day.

OPERATION RESURRECTION

SAMPLE #3

Tentative Schedule

8:30 am - 9:00 am	Registration and Continental Breakfast
9:00 am - 10:00 am	First Session
10:00 am - 10:45 am	Church Covenant
11:00 am - 12:00 noon	Group Goal Statements
12:00 - 1:00 pm	Lunch
1:00 pm - 1:30 pm	Problem Statements
1:30 pm - 3:00 pm	Strategies and Tactics
3:00 pm - 3:15 pm	Break
3:15 pm - 4:00 pm	Groups Report Back (Sharing)
4:00 pm - 5:30 pm	Timeline
5:30 pm - 5:45 pm	Revised Church Covenant
6:00 pm - 7:30 pm	Dinner
	Communion
	Where Do We Go From Here?



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

AN OPERATION RESURRECTION SONG

MARY, THEY DIDN'T BELIEVE YOU!

Words and music by Carol Etzler

Mary, they didn't believe ya,
They didn't believe ya
He had risen from the grave;
Mary, they didn't believe ya,
They didn't believe ya,
He had risen from the grave

CHORUS:

Good news! Unbelievable News!
Hey Peter, James and John
He's not in the grave,
He's up and risen and gone,
He's risen and gone.

Mary, How'd you feel that mornin'
How'd you feel that mornin'
When you heard him call your name
(Repeat)

CHORUS

Mary, did you feel like dancin'
Did you feel like dancin'
When you saw him there alive
(repeat)

CHORUS

NAME _____

OUTREACH

STEWARDSHIP

CHRISTIAN EDUCATION

[illegible]

TIME LINE

(ONE YEAR)

1980 - 1981

JUNE

JULY

AUG.

SEPT.

OCT.

NOV.

DEC.

JAN.

FEB.

MAR.

APR.

GOALS	PROBLEMS	STRATEGIES	TACTICS
1.	A.	1.	A.
		2.	B.
	B.	1.	A.
		2.	B.
			A.
			B.
2.	A.	1.	A.
		2.	B.
			A.
			B.
	B.	1.	A.
		2.	B.
			A.
			B.

ATTACHMENT #6

There are four steps to the method:

- Identify Experience
- Understand
- Test
- Decide

**REFLECTION
PROCESS**

Identify Experience — The task is to select and describe a portion of experience you will use to reflect on. In relating the experience one should search for words that **describe**, not evaluate. How can you tell this so that persons who were not there can get a picture of what happened, not just from your point of view, but from others points of view?

Understand — How did you **make sense** of the experience you described? How did it fit into your patterns of meaning? One way to get hold of this step is to stop before describing **your** understanding and see what understanding some other member of your group would have from your description. It will likely not be just the same as yours. One way to understand why it is not the same as yours is to see that your context (model, above) is different from that of the other persons. State how you think your context might affect the meaning this experience had for you. Then state what it **means**.

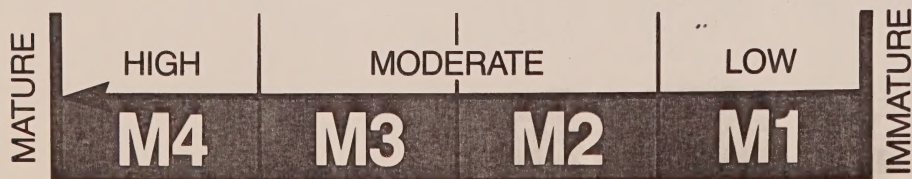
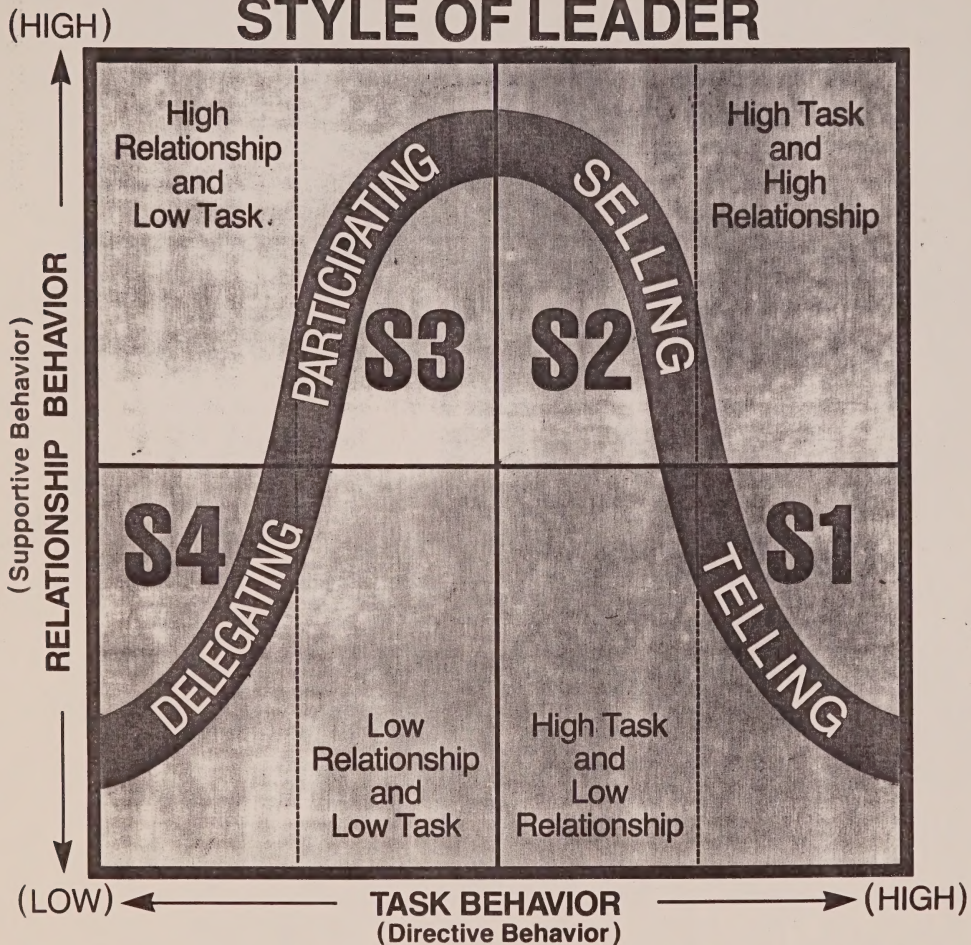
Test — Here is the place to update the meaning of this experience, to check it out and see if the meaning you gave it will still stand. Test your understanding with the other members of your group. Is there truth to your understanding? Is it valid? How do you know? Is it possible to see where information or the lack of it arising from your various contexts might have affected your understanding? How would the tradition affect your understanding? the culture? your institution? your person? How do other group members' contexts broaden the picture?

Decide — After reconsideration, what do you decide about your experience? Do you perhaps understand it differently? Do you perhaps want to do something because of it? What have you learned? What values inform your decision? What might you do the next time?

SEEK

SITUATIONAL LEADERSHIP

STYLE OF LEADER



MATURITY OF FOLLOWER(S)

LEADERSHIP BEHAVIOR SURVEY¹

Section I - Survey

This survey has been designed to help you become more aware of contingency leadership theory and your characteristic approach to leadership. In completing this survey place yourself in a leadership role of a committee, group or unit of a larger organization or program. You and your group must meet regularly to plan, solve problems and make decisions. In addition, all group members must assume some responsibility for implementing decisions.

Following are twelve situations which you are likely to encounter in your personal and professional lives as a leader. Each situation has four possible behavioral responses. Please study each situation and the behavioral responses carefully and then enter in the space provided your force-choice response from one to four for each situation with one (1) being least typical and four (4) being most typical of your behavior.

As you complete this survey, please remember that it is not a test. There are no right or wrong responses. The survey will be helpful to you only to the extent that your responses actually represent your characteristic behavior.

Situation 1:

You have been providing the group with social and emotional support, but little task direction. Relationships between group members have been good and work performance effective. The group members have been making suggestions for needed changes. You would:

- ☒ A. Allow the group to plan the changes, remaining available for consultation.
- ☐ B. Plan the change strategy, giving clear assignments.
- ☐ C. Implement necessary changes, incorporating group recommendations.
- ☐ D. Allow the group to plan and implement the change on its own.

¹ Adapted from P. Hersey and K. Blanchard, Management of Organizational Behavior, 4th ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1982). N. Shawchuck, Taking a Look at Your Leadership Styles (Downs Grove, Ill: Organization Resources Press, 1977). P. Hersey and K. Blanchard, Lead Series Instruments, (San Diego, Calif.: Center for Leadership Studies, 1973).

Situation 2:

Your group has been almost entirely self-directed and very effective. It is currently having difficulty carrying out its present task. You would:

- ☐ A. Leave the group free to work out the difficulty.
- ☐ B. Provide specific step-by-step instructions for carrying out the task.
- ☒ C. Encourage the group to continue working on the task, remaining available for consultation.
- ☐ D. Provide instructions for carrying out the task, incorporating the group's suggestions.

Situation 3:

You have been friendly and supportive of the group's work. Relationships between the members are good; however, usual effectiveness is beginning to decline. You would:

- ☐ A. Present new procedures, emphasizing the need for following them closely.
- ☐ B. Encourage the group to formulate plans for improving effectiveness, remaining available for consultation.
- ☒ C. Share your observations with the group, inviting suggestions for improving effectiveness.
- ☐ D. Do nothing until it becomes clear whether effectiveness would improve or continue to decline.

Situation 4:

You are the new leader of a very ineffective group. A lot of confusion exists around this task and relationships are poor. The previous leader was uninvolved in the group's affairs. You would:

- ☒ A. Begin providing more structure and direction, encouraging group involvement.
- ☐ B. Allow the group to determine its own direction.
- ☒ C. Define the task, give specific assignments, and provide close follow-up.
- ☐ D. Encourage the group to formulate plans for improving effectiveness, remaining available for consultation.

Situation 5:

Your group has just completed developing objectives as a part of a systematic planning process and is now ready to put the plans into action. You were almost entirely uninvolved in the planning process. You would:

- ☒ A. Allow the group to implement the plans on its own.
- ☐ B. Encourage the group to implement its plans, remaining available for consultation.
- ☐ C. Initiate and direct the implementation of the task, incorporating group recommendations.
- ☐ D. Implement the plans by defining specific roles and assigning responsibilities.

Situation 6:

The group has become quite effective and relationships between the members are good. You have been providing emotional support, but are feeling concerned that you may not be giving the group as much direction as you should. You would:

- ☐ A. Discuss your feelings with the group and begin to provide more structure and direction.
- ☐ B. Exercise more control by specifying procedures and responsibilities.
- ☒ C. Continue to play a friendly supportive role.
- ☐ D. Leave the group free to provide for its own support and direction.

Situation 7:

Group member relationships and task effectiveness have been improving steadily. You have been defining the task and giving explicit instructions for implementing it. You would:

- ☐ A. Turn planning and decision making over to the group, remaining available for consultation.
- ☐ B. Emphasize the importance of their work and have other assignments laid out when current tasks are completed.
- ☒ C. Continue to press for increased effectiveness while allowing the group more to say in defining and planning the task.
- ☐ D. Allow the group to determine its own direction.

Situation 8:

Previous group member relationships and task effectiveness have been poor. By giving clear assignments and providing close follow-up, both are improving. Now, however, the group seems confused over a requirement to reduce its budget within two weeks. You would:

- ☐ A. Leave the group alone to do the necessary budget planning.
- ☐ B. Implement necessary procedures, incorporating group recommendations.
- ☒ C. Encourage the group to revise its budget, being careful not to damage your relationship with the group. *TIME*
- ☐ D. Define the task and give explicit steps for carrying it out.

Situation 9:

You have just been appointed the leader of a group with an excellent record of effectiveness and group member relationships. The previous leader was relatively uninvolved in group affairs. You would:

- ☐ A. Define new roles and responsibilities, and make specific assignments.
- ☐ B. Encourage the group to continue operating in the same way being careful not to damage your relationship with the group.
- ☒ C. Allow the group to function as before.
- ☐ D. Talk it over with the group, then assign new roles and responsibilities.

Situation 10:

Your group has a long record of effectiveness and group member relationships have been good. It has not been necessary for you to give support or direction. Now, serious conflict has developed within the group with some members breaking off relationships. You would:

- ☒ A. Bring the groups together and facilitate a conflict management process.
- ☐ B. Do nothing.
- ☐ C. Impose rules for resolving the conflict, and insist on prompt resolution.
- ☐ D. Encourage members to resolve the conflict, being careful not to hurt your relationship with the group.

Situation 11:

You have been giving explicit instructions and providing adequate follow-up. The group has grown in maturity. Now, however, effectiveness is declining and members seem to be questioning your authoritarian leadership. You would:

- ☐ A. Allow the group to function on its own.
- ☒ B. Encourage the group to assume more responsibility for its affairs, remaining available for consultation.
- ☒ C. Give less explicit instructions, but continue to provide adequate follow-up.
- ☐ D. Emphasize the importance of the task, give specific assignments and provide for follow-up.

Situation 12:

Your group has several newly appointed, inexperienced, members who are excited about the task. You must now install new organizational policies. You would:

- ☐ A. Allow the group to implement policies on its own.
- ☐ B. Incorporate group recommendations into your plans for initiating new policies.
- ☒ C. Define the task, assign specific roles and responsibilities, and provide for follow-up.
- ☒ D. Encourage the group to define its task and to assign roles and responsibilities, being careful not to hurt your relationship with the group members.

Section II - ScoringLeadership Behavior Preferences

1. Transfer your rankings from the survey to figure 1 in the spaces adjacent to the same letter as in the survey.
2. Total the scores for each leadership behavioral style and enter the total in the space marked "SCORES."
3. Transfer the total scores into the SCORES column in figure 2 in descending order.
4. List the corresponding leadership style names corresponding to the scores in the STYLE column, i.e., telling (task oriented), selling (collaborative), participating (relationship oriented), or delegating (low involvement).

The leadership style receiving the highest score is the one you most prefer, are most comfortable with and would probably use most often. The leadership style receiving the next highest score will probably be your "back up" style when for some reason your preferred choice does not produce the result you want or expect. The quantity of the response indicates the strength of your preference.

SITUATIONS	YOUR RESPONSE CHOICE			
1	C _____	A <u>3</u>	B _____	D _____
2	D _____	C <u>4</u>	B _____	A _____
3	C <u>4</u>	B _____	A _____	D _____
4	A <u>3</u>	D _____	C _____	B _____
5	C _____	B _____	D _____	A <u>4</u>
6	A _____	C <u>4</u>	B _____	D _____
7	C <u>4</u>	A _____	B _____	D _____
8	B _____	C <u>2</u>	D _____	A _____
9	D _____	B _____	A _____	C <u>4</u>
10	A <u>3</u>	D _____	C _____	B _____
11	C _____	B <u>3</u>	D _____	A _____
12	B _____	D <u>2</u>	C _____	A _____
SCORES (TOTALS)	<u>14</u>	<u>18</u>	<u>0</u>	<u>8</u>
BEHAVIORAL STYLE	SELLING (Collaborative)	PARTICIPATING (Relationship Oriented)	TELLING (Task Oriented)	DELEGATING (Low Involvement)

FIGURE 1: PREFERRED LEADERSHIP STYLE.

<u>CHOICE</u>	<u>STYLE</u>	<u>SCORES</u>
1ST	<u>Participating</u>	<u>18</u>
2ND	<u>Telling</u>	<u>14</u>
3RD	<u>Delegating</u>	<u>8</u>
4TH	<u>Telling</u>	<u>0</u>

FIGURE 2: ORDER OF YOUR LEADERSHIP BEHAVIOR CHOICE.

Leadership Effectiveness

1. Circle the letter for each situation in figure 3 that corresponds with the letter for which you entered the ranking four (4) in figure 1. This was your most preferred leadership style choice.
2. Add the values (the numbers) of the letters in each column and enter the totals in the space marked scores.
3. Transfer the total scores to figure 4 and total the column for your effectiveness rating.
4. Place an X on the Effectiveness rating scale in figure 5 indicating your effectiveness rating.

SITUATIONS	YOUR RESPONSE CHOICE			
1	C <u>2</u>	A <u>3</u>	B <u>1</u>	D <u>4</u>
2	D <u>3</u>	C <u>4</u>	B <u>1</u>	A <u>2</u>
3	C <u>4</u>	B <u>2</u>	A <u>3</u>	D <u>1</u>
4	A <u>3</u>	D <u>2</u>	C <u>4</u>	B <u>1</u>
5	C <u>2</u>	B <u>3</u>	D <u>1</u>	A <u>4</u>
6	A <u>3</u>	C <u>4</u>	B <u>2</u>	D <u>1</u>
7	C <u>4</u>	A <u>3</u>	B <u>2</u>	D <u>1</u>
8	B <u>3</u>	C <u>2</u>	D <u>4</u>	A <u>1</u>
9	D <u>2</u>	B <u>3</u>	A <u>1</u>	C <u>4</u>
10	A <u>3</u>	D <u>4</u>	C <u>2</u>	B <u>1</u>
11	C <u>4</u>	B <u>3</u>	D <u>2</u>	A <u>1</u>
12	B <u>3</u>	D <u>2</u>	C <u>4</u>	A <u>1</u>
SCORES (TOTALS)	_____	_____	_____	_____
	SELLING (Collaborative)	PARTICIPATING (Relationship Oriented)	TELLING (Task Oriented)	DELEGATING (Low Involvement)

FIGURE 3: LEADERSHIP EFFECTIVENESS.

SELLING (COLLABORATIVE)	<u>14</u>
PARTICIPATING (RELATIONSHIP ORIENTED)	<u>18</u>
TELLING (TASK ORIENTED)	<u>0</u>
DELEGATING (LOW INVOLVEMENT)	<u>8</u>
EFFECTIVENESS RATING	<u>40</u>

FIGURE 4: EFFECTIVENESS RATING.

Your effectiveness rating indicates the degree to which your leadership style choices were appropriate in the specific situations in the survey.

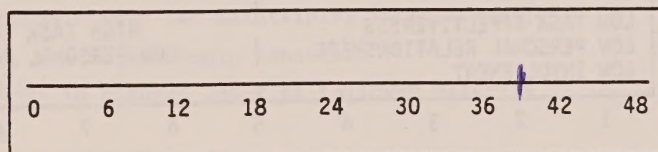


FIGURE 5: EFFECTIVENESS RATING SCALE.

Section III - Leadership Theory

Leadership is the process of influencing the behavior or activities of an individual or group. As individuals, we are all leaders in a variety of ways -- as head of a group, administrator in a school, business manager, committee chairperson, as a member of a group attempting to influence the group's direction or one person relating to another in accomplishing a task providing direction toward a desired result. The specific behaviors you employ as a leader are the result of your experience over time. These behaviors are learned and can be altered as you acquire working knowledge and skills applicable to leadership.

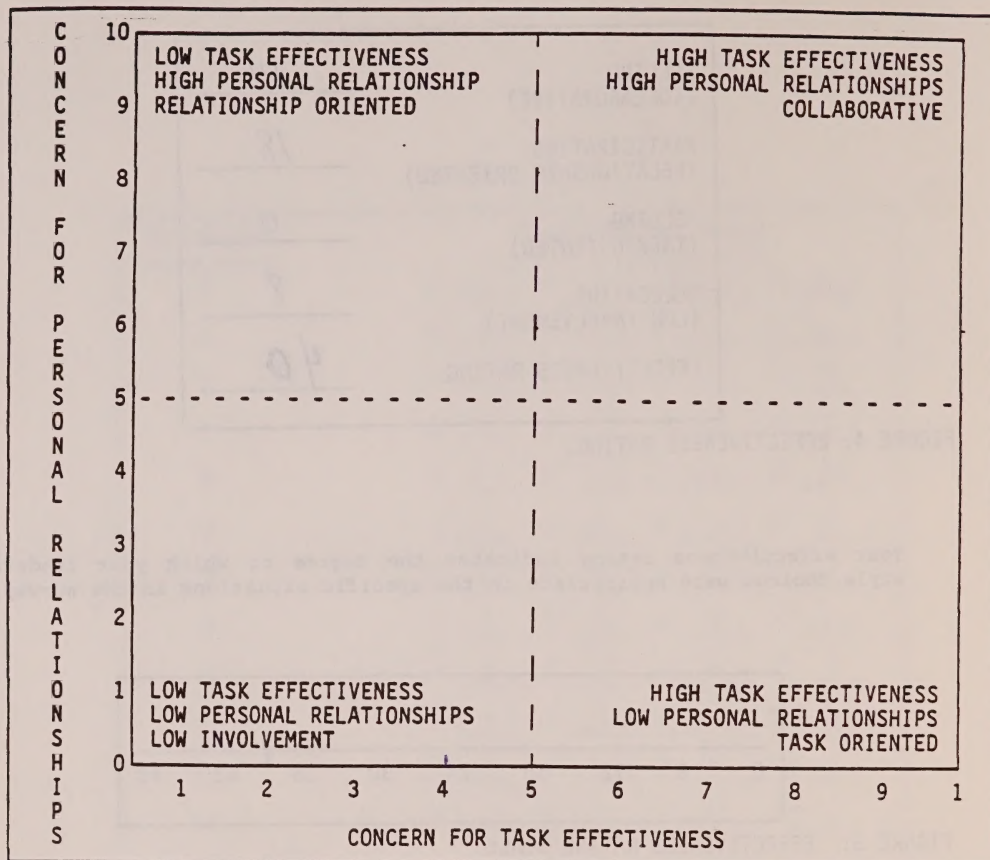


FIGURE 6: LEADERSHIP STYLE GRID.

Your leadership style is determined by the degree of emphasis given to two concerns: concern for personal relationships and concern for task effectiveness. These two concerns can be pictured as a grid with concern for personal relationships shown on the vertical axis and concern for task effectiveness shown on the horizontal axis, as shown in figure 6.

PARTICIPATING (relationship oriented)

intent of this style is to actively monitor interpersonal relationships, thus creating a work climate in which group members will enjoy working together to accomplish the task.

-use of this style requires the leader to be flexible, quite permissive, person oriented, and to take an active role in providing socio-emotional support.

-leader places little emphasis on maintaining organizational structure and gives few directives.

-high relationship, low -task leader behavior.

-moderate level of maturity

-examples

- .actively monitor and enhance personal relationships

- .provide social and emotional support

- .provide presence and listening

- .affirm results

- .rely on others for internal direction of task.

DELEGATING (low involvement)

intent is to cause a leadership vacuum in which group members can accomplish the task by assuming leadership roles and carrying on the work themselves. In order to do this the leader may become more-or-less passive and in some cases may withdraw from certain group meetings and activities altogether.

-this style requires the leader to be non-directive in group task oriented activities and to assume little or no responsibility for maintaining interpersonal.

-low task, low relationship behavior

-corresponds to highest level of follower maturity

-examples

- .allow internal direction of task and social and emotional support.

- .allow planning and execution of task

- .provide flexibility on choice of alternatives, problem-solving and decision making

- .offer non-directive approach

- .provide clarity regarding expectations.

LEADERSHIP STYLES

(task oriented)

TELLING

intent of this style is to provide organizational structure and close supervision to ensure effective programs and/or services.

- directive behavior is involved.
- provides clear specific directions and close supervision.
- though not necessarily insensitive or uncaring toward persons, the task oriented leader views persons as secondary to accomplishment of task.
- characterized by high-task and low-relationship leader behavior
- corresponds to a low level of maturity of follower(s).

Follower Maturity is defined as the ability and willingness of individuals or groups to take responsibility for directing their own behavior in achieving a particular task. In this context "maturity" is not a personality nor moral characteristic.

- examples of telling style:
 - .schedule work to be done
 - . maintain definite standards
 - .structure task
 - .handle planning
 - .focus on result, time lines, report-backs
 - .emphasize meeting deadlines.

SELLING(task and relationship oriented)

intent of this style is to get everyone involved in all phases of the group's planning and programming while at the same time providing the necessary supervision to fully safeguard the organization's goals and tasks.

- characterized by high task and high relationship behavior.
- provides specific direction but also includes relationship behavior to "sell" the task. Leader provides each individual and group with socio-emotional support and structures in which the can participate in decision-making, problem-solving, and evaluation.
- corresponds to moderate level of follower maturity..
- examples:
 - .provide presence and listening
 - .work together in all phases of planning and implementation
 - .work together in structuring and planning the task
 - .engage in collaborative problem-solving
 - .conduct joint conversations around progress and evaluation.

Table 4.1
Harold Burgess' Comparative Approaches to Religious Education

	Traditional theological theoretical approach	Social-cultural theoretical approach	Contemporary theological theoretical approach	Social-science theoretical approach
AIM	Communicating of a divine message.	Working construct radicated in present social issues.	Teaching the truth about God so that persons accept Jesus Christ as Lord and live lives of discipleship within the Christian Community.	Living a life characterized by love and service to both God and persons.
CONTENT	An authoritative, biblically and theoretically founded message (lecture/preaching).	All of life's possible experiences as they are enriched, interpreted, and controlled in terms of purposes in harmony with the Christian ideal.	Exploration of the "truth-about-God-in-relation-to-man" so that faith content and present experience interrelate.	Religion is the substantive content; instructional practice is the structural content.
TEACHER	Agent who transmits the Christian message.	One who guides growing students into meaningful group experience as together they work for the creation of a new world.	One who represents the whole church and is used by God in the revelationally active process of religious education.	A professional specialist who is able to facilitate religious learning.
STUDENT	Recipient of an authoritative divinely ordained, salvific message.	A product of evolution with the potential to develop the higher tendencies and to participate fully in the "democracy of God."	A child of God and a sinner; a person of worth who is capable of relating with God and others, and of choosing to live a life of love. Takes cognizance of developmental knowledge as it relates to learning.	A whole self and is at the center of the pedagogical act.
ENVIRONMENT	Not integral to religious educational theory; may involve home, school, parish church; apart from the "world."	Significant but largely uncontrollable factor involving all life and all existence.	Holy Spirit as the determinative environmental factor relative to religious education.	Critical component of religious education; a deliberately structured environment to facilitate personal living encounter between learner and Jesus.
EVALUATION	Demonstrable student learning outcomes may not follow immediately. Teacher and content of lesson are focus of evaluation.	The "dollar and person costs" as determined by measuring, evaluating, and testing.	The discovery of what is happening in individual lives reflects Christian truth; day-to-day evaluation of student learning outcomes not crucial.	Behavioral objectives evaluated using scientific evidence which is positive and on-going to assist students in attaining desired goals are assigned a vital role.
ADVOCATES	Josef Jungman Clarence Benson Johannes Hofinger Lois E. LeBar	George Albert Coe William Clayton Bower Ernest J. Chave Sophia Lyon Fahs	Randolph Crump Miller Lewis Sherrill James Smart Gabriel Moran D. Campbell Wyckoff Sara Little Iris Cully Howard Grimes	James Michael Lee

Table 4.2
Contemporary Approaches to Christian Education

	Religious instruction	Faith community	Spiritual development	Liberation	Interpretation
Goals	to transmit Christian religion (understandings and practice)	to build the congregation into a community where persons can encounter the faith and learn its life-style	to enable persons to grow in faith to spiritual maturity	to transform the church and persons for liberation and humanization	to connect Christian perspectives and practices to contemporary experiences
View of Teacher	structuring of a learning environment	priest for the community	spiritual director or sponsor	colleague	guide
View of Learner	learner with developmental and personal needs and interests	person struggling to identify with the Christian community; congregation seeking to be faithful	person moving through stages of development to maturity	both "Christian" persons and groups	person seeking to interpret Christianity and experience

	Religious instruction	Faith community	Spiritual development	Liberation	Interpretation
Content	Christian religion	Christian community's faith and life-style	Christian faith	critical reflection on life-style in light of Christian faith	Christian story and present experience
Settings for Learning	primarily formal educational settings	community of faith	person's total life	places where Christians are involved in the world	person's total life
Curriculum	teacher structures the learning environment to enable the learner to acquire Christian religion	priest enables congregation to seek to be faithful and exposes "catechumens" to learning points in the community of faith	spiritual director nurtures a person through significant life crises to grow in faith	persons dialogue about their lives so as to bring to awareness structures of power, alternatives for society, and actions for transformation	guide helps persons understand the meaning of experience in relation to the Christian story

Contribution	serious attention to the application of educational research to the church	increased awareness of the community nature of the Christian church and its educational settings	definition of the ways faith grows in children and adults	concern with the church's mission and involvement in issues of social justice and societal transformation	emphasis placed on discovering relationships among Christian faith, God's present activity, and contemporary experience
Problems	expectation of a higher level of professionalism than may be present in church setting; biased toward more formal educational settings and learning of content	difficulty of intentionally using enculturation structures; apparent assumption that a church community is faithful	difficulty of assessing stages of development; overemphasis on the individual	difficulty of dealing with power and change in the church	difficulty of actually doing theological reflection on experience

Our Lady of Perpetual Consecrations.

Sr. Mary Infallible
Fr. Unbending

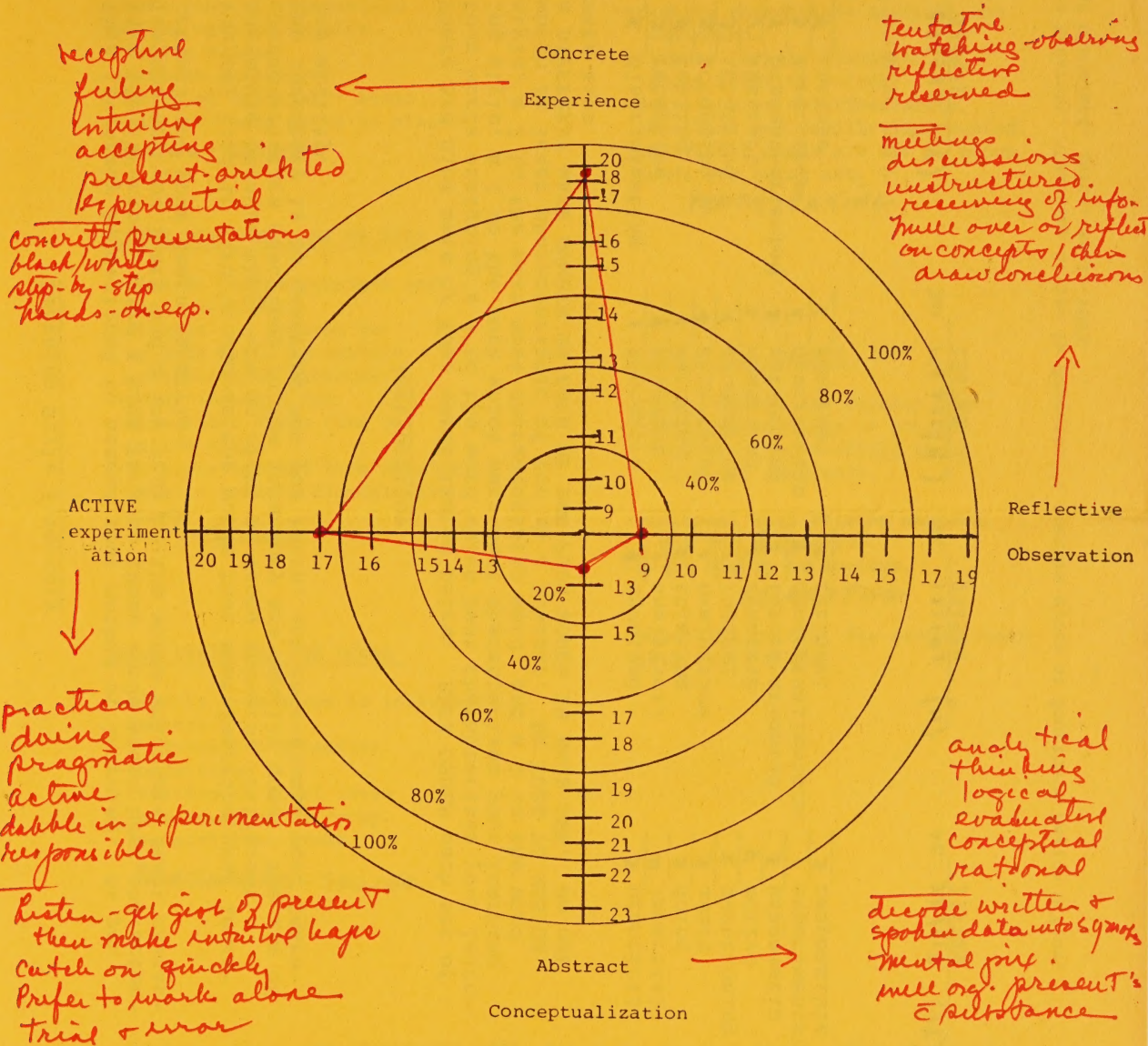
MATCHING TECHNIQUES TO DESIRED BEHAVIORAL OUTCOMES

Type of Behavioral Outcome	Most Appropriate Techniques
KNOWLEDGE	
(Generalizations about experience; internalization of information)	Lecture, television, debate, dialog, interview, symposium, panel, group interview, colloquy, motion picture, slide film, recording, book-based discussion, reading.
UNDERSTANDING	
(Application of information and generalizations)	Audience participation, demonstration, motion picture, dramatization, socratic discussion, problem-solving discussion, case discussion, critical incident process, case method, games.
SKILLS	
(Incorporation of new ways of performing through practice)	Role playing, in-basket exercise, games, action mazes, participative cases, T-Group, nonverbal exercises, skill practice exercises, drill, coaching.
ATTITUDES	
(Adoption of new feelings through experiencing greater success with them than with old)	Experience-sharing discussion, group-centered discussion, role playing, critical incident process, case method, games, participative cases, T-Group, nonverbal exercises.
VALUES	
(The adoption and priority arrangement of beliefs)	Television, lecture (sermon), debate, dialog, symposium, colloquy, motion picture, dramatization, guided discussion, experience-sharing discussion, role playing, critical incident process, games, T-Group.
INTERESTS	
(Satisfying exposure to new activities)	Television, demonstration, motion picture, slide film, dramatization, experience-sharing discussion, exhibits, trips, nonverbal exercises.

Excerpt from THE PRACTICE OF ADULT EDUCATION
by Malcolm Knowles
Institute for Continuing Education
Workshop: Adult Education is Different
August 19, 1972

Learning Style Profile

Norms for the Learning Style Inventory



The concentric circles represent percentile scores based on the combined responses of 127 practicing managers and 512 Harvard and M.I.T. graduate students in management. (For example, a raw score of 21 on Abstract Conceptualization means you scored higher on this dimension than 80% of the managers and students tested, a score of 24 would indicate you scored higher than anyone in the population on which these norms are based.)

Learning Style Inventory

This inventory is designed to assess your method of learning. As you take the inventory, give a high rank to those words which best characterize the way you learn and a low rank to the words which are least characteristic of your learning style.

You may find it hard to choose the words that best describe your learning style because there are no right or wrong answers. Different characteristics described in the inventory are equally good. The aim of the inventory is to describe how you learn, not to evaluate your learning ability.

Instructions

There are nine sets of four words listed below. RANK ORDER each set of four words assigning a 4 to the word which best characterizes your learning style, a 3 to the word which next best characterizes your learning style, a 2 to the next most characteristic word, and a 1 to the word which is least characteristic of you as a learner. BE SURE TO ASSIGN A DIFFERENT RANK NUMBER TO EACH OF THE FOUR WORDS IN EACH SET. Do not make ties.

- | | | | |
|------------------------------|----------------------|----------------------------|--------------------------|
| 1. <u>2</u> discriminating | <u>1</u> tentative | <u>4</u> involved | <u>3</u> practical |
| 2. <u>3</u> receptive | <u>4</u> relevant | <u>1</u> analytical | <u>2</u> impartial |
| 3. <u>4</u> feeling | <u>1</u> watching | <u>2</u> thinking | <u>3</u> doing |
| 4. <u>2</u> accepting | <u>4</u> risk-taker | <u>1</u> evaluative | <u>3</u> aware |
| 5. <u>3</u> intuitive | <u>4</u> productive | <u>1</u> logical | <u>2</u> questioning |
| 6. <u>1</u> abstract | <u>2</u> observing | <u>3</u> concrete | <u>4</u> active |
| 7. <u>4</u> present-oriented | <u>2</u> reflecting | <u>1</u> future-oriented | <u>3</u> pragmatic |
| 8. <u>3</u> experience | <u>2</u> observation | <u>4</u> conceptualization | <u>1</u> experimentation |
| 9. <u>4</u> intense | <u>1</u> reserved | <u>2</u> rational | <u>3</u> responsible |

FOR SCORING ONLY

CE 342343 (19)
234578

RO 11221 (9)
136789

AC 121142 (11)
234589

AE 334313 (17)
136789

COG'S LADDER
Attitudinal Phases of Group Development

FIRST STAGE- POLITE

- time to get acquainted
- share general interests
- share general impressions
- hidden agendas usually remain hidden.
- conflict unlikely
- "rules of behavior": avoid conflict, keep masks in place.

TELLING - SELLING

SECOND STAGE-WHY ARE WE HERE

- time to define purposes and goals of group.
- cliques and reasons for belongs begin to surface.
- expectations uncertain.
- group identity low.
- more risks taken than in polite stage.
- if goals imposed from outside, still a need to discuss with group.

TELLING

THIRD STAGE-BID FOR POWER

- efforts by members to influence members.
- striving for attention.
- competition
- creative or novel ideas not accepted by group.
- leadership at stake.

RELATIONSHIPS - SELLING

FOURTH STAGE- CONSTRUCTIVE

- team action stage
- more real listening, openness
- creative suggestions accepted and evaluated.
- cliques largely disappear as group identity builds.
- decisions or solutions often excellent and readily implemented.
- individual needs are met as group needs are being met.

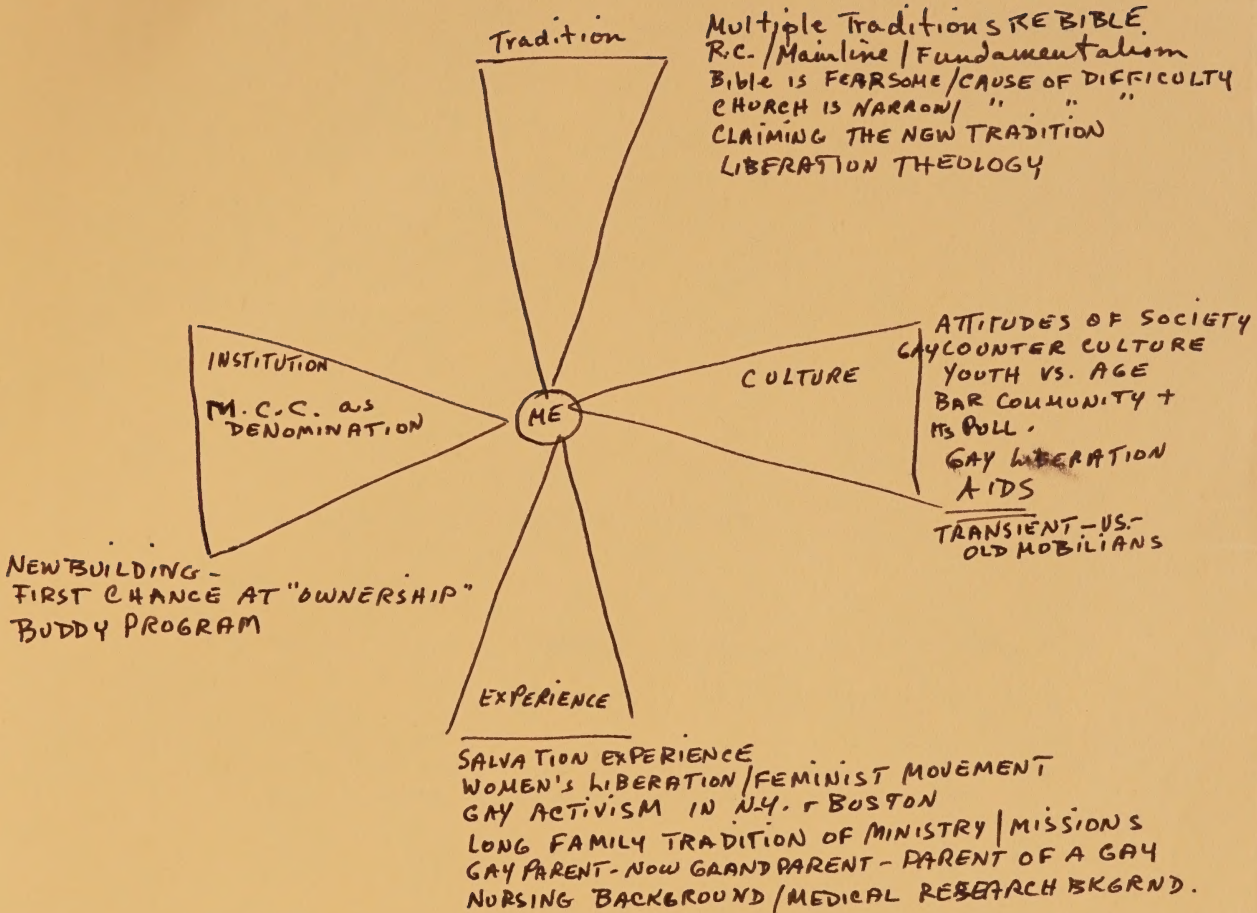
PARTICIPATING

FIFTH STAGE: ESPRIT

- group morale and loyalty high.
- hidden agendas may be present, but they don't affect group behavior adversely.
- emotional ties between members, but not possessive.
- group highly productive.

DELEGATING

(according to Cog, few groups reach this fifth stage.)



THE SETTING FOR ADULT RELIGIOUS EDUCATION

In thinking about your parish or place of ministry, what values, theology, attitudes, etc., are being communicated through...

- A. The way ritual is conducted?
- B. The organizational structure?
- C. Budget allocations?
- D. Types of activities and programs?
- E. The environment (interior, exterior) where people meet?
- F. Roles and status within the organization (who has more status; what roles are people asked to play, etc.)?
- G. The nature and extent of lay involvement?
- H. How the parish staff carries out its ministry?
- I. How the parish welcomes and incorporates new members into its life?

THE SETTING FOR ADULT RELIGIOUS EDUCATION

In thinking about your parish or place of ministry, what values, theology, attitudes, etc., are being communicated through...

- A. The way ritual is conducted?
Formal/Informal - Some "Baptist" rousers, other more quiet, meditative.
- B. The organizational structure?
5 Person BoD - c Pastor / 4 Lay people
2 deacons - Lay - 1 male - 1 female
- C. Budget allocations?
Almost half & half between "church" and "Buddy Program"
Pastoral salary is 25%
- D. Types of activities and programs?
Sunday worship (1 service) Social Events
Rap group
Bible study Buddy Training Work Parties
- E. The environment (interior, exterior) where people meet?
Small office building - Small sanctuary
Coun. Room - lounge
My Home - large spacious area.
- F. Roles and status within the organization (who has more status; what roles are people asked to play, etc.)?
BoD members have status; Buddy directors have status - most lay people are pretty active, and work at what talents bring them to.
- G. The nature and extent of lay involvement?
Pretty good level. A few are not involved, but most are heavily involved.
- H. How the parish ^{BoD + Pastor} staff carries out its ministry?
Some govt off, Most of central figures work hard at leadership roles.
Most people minister to each other
- I. How the parish welcomes and incorporates new members into its life?
Most welcome + are very warm. People have commented on the loingness of our group.

THE ADULT LEARNER: TODAY'S DISCIPLE

WHAT ASPECTS OF CONTEMPORARY AMERICA
SPEAK TO YOU MOST OF GOD'S PRESENCE
AND ACTIVITY?

confrontation & the broken covenant

HOW CAN ADULT RELIGIOUS EDUCATION
HELP US TO PERCEIVE GOD'S
presence in our times/

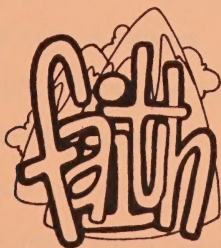
Help us look for the hand of God

HOW WELL DOES YOUR FAITH
COMMUNITY SERVE THE NEEDS
OF THE WIDER COMMUNITY?

It tries !

WHAT MORE CAN YOU AND YOUR COMMUNITY
DO ESPECIALLY THROUGH ADULT RELIGIOUS
EDUCAITON?

Go when & where we are invited !



THE CONTEMPORARY ADULT

The contemporary adult is --

18 and 60

Male and female

High school educated and has a graduate degree

Speaks English and does not speak English

Is White/Black/Hispanic/Asian

Has no children and 2.5 children

Is married and single

Is divorced and has never been married

Is widowed and lives with his/her wife/husband

Lives with a roommate and/or a paramour

Is straight and gay

Is unemployed and holds a professional job

Works as a clerk and has never held a job

Is a technician and day laborer

Is retired and has not yet completed school

Is Catholic and Protestant, Jewish and a Hari Krishna

Loves to read and has never read a book

Enjoyed school and hated education

Got along well with teachers and was constantly in trouble

Is active in sports and very sedentary

Feels very moral and guilty about the state of their morality

Is very religious and doesn't care much for religion

Loves to go to church and hates to sit through the service

Loves Sunday School and can't stand Christian education

When I was a child, an adult was anyone who was an age peer of my father, stepmother, aunt and uncle, i.e. anyone over about 17 and up.

Now adulthood has a more psychologically mature meaning, and is used for those who are basically mature in their understanding, including my 17 year old nephew, while my 22 year old daughter is still an adolescent. The limits of adolescence have been pushed further into the 20's than when I was a child, and adolescence also begins younger -- so that, for example adolescence now is a 10-15 year period, followed by adulthood (which begin where middle age used to) and middle age now continues well into where retired folk used to be when I was young.

Age has become more a quality of how well you are doing than how many years you have been around.

Adulthood now is emotional and mental maturity, and continues well into healthy seniority.

INFINITE RESOURCES

The force of prayer is greater than any possible combination of man-made or man-controlled powers because prayer is man's greatest means of tapping the infinite resources of God.

J. EDGAR HOOVER

THREE THINGS

I know three things must always be
To keep a nation strong and free:
One is a hearthstone bright and dear
With busy, happy loved ones near;
One is a ready heart and hand
To love and serve and keep the land;
One is a worn and beaten way
To where the people go to pray.

So long as these are kept alive,
Nation and people will survive;
God, keep them always, everywhere—
The home, the heart, the place of prayer.

PRAYER

O God, help us
to be generous in our opinions of others,
to be considerate of all we meet,
to be patient with those with whom we work,
to be faithful to every trust,
to be courageous in the face of danger,
to be humble in all our living,
to be prayerful every hour of the day,
to be joyous in all life's experience,
and to be dependent upon Thee for strength in
facing life's uncertainties.

WALLACE FRIDY

Humanity is never so beautiful as when praying for forgiveness or else forgiving another.

JEAN PAUL RICHTER

THE LORD'S PRAYER

I cannot say *Our* if I live in a watertight spiritual compartment.
I cannot say *Father* if I do not demonstrate the relationship in daily living.
I cannot say *which art in heaven* if I am so occupied with the earth that I am laying up no treasures there.
I cannot say *hallowed be Thy name* if I, who am called by His name, am not holy.
I cannot say *Thy kingdom come* if I am not doing all in my power to hasten its coming.
I cannot say *Thy will be done* if I am questioning, resentful of, or disobedient to His will for me.
I cannot say *on earth, as it is in heaven* if I am not prepared to devote my life here to His service.
I cannot say *give us this day our daily bread* if I am living on past experience or if I am an under-the-counter shopper.
I cannot say *forgive us our trespasses, as we forgive them that trespass against us* if I harbor a grudge against anyone.
I cannot say *lead us not into temptation* if I deliberately place myself in a position to be tempted.
I cannot say *deliver us from evil* if I am not prepared to fight it in the spiritual realm with the weapon of prayer.
✠ I cannot say *Thine is the kingdom* if I do not accord the King the disciplined obedience of a loyal subject.
I cannot say *Thine is the power* if I fear what men may do or what my neighbors may think.
I cannot say *Thine is the glory* if I am seeking glory for myself.
I cannot say *forever and ever* if my horizon is bounded by the things of time.

THE WATCHMAN-EXAMINER

THEME: IT IS THE HOLY SPIRIT WHO REVEALS TO US WHO WE ARE TO BE

Leader: The Holy Spirit searches the depths of our hearts and knows what lies hidden there. It is he who can reveal to us all of the depth and beauty, all of the courage, love and creativity that lies within us. It is this same Spirit who knows the depths of Christ and who will reveal him to us and form his mind in us.

Reading: I Cor. 2: 10-16.

Response: (alternate sides).

Come, Holy Spirit, in your gentleness and peace. Give us that inner light that can come only from you.

You are God's gift to us, and without your presence, our lives become empty and barren.

You are the Spirit of God's Son, and it is only through you that we are able to know him and understand his words to us.

Only you can know the depths of our brokenness, and only you can heal us and make us new persons in Christ.

If we are resisting your love and your healing in any way, help us to yield to you, so that you can accomplish all that you desire in us.

Deepen your presence in our lives, and help us to turn our lives over to you completely, so that you can direct all of our actions, and so that you can teach us how to love strongly and faithfully.

Help us to trust in you and in your never-ending love us us. Make our faces radiant with the joy that comes from knowing that you have given yourself to us, and that we have given ourselves to you.

(Pause for reflection)

Reader: I Part of the great beauty of the Holy Spirit as a person is that as Love, he is totally centered on others. His mission in our lives is to reveal Christ to us and to help us to be transformed into Christ. He teaches us how to be children and helps us to turn to our Father when we are in need.

Reader:II As the Holy Spirit reveals the mystery of Christ to us, he brings us to a deeper realization of the meaning of Christ's passion, death and resurrection. This happens when he helps us to discover and understand the meaning of the paschal mystery in our own lives. Just as the Spirit was with Christ in his deepest moments of agony in the garden and on the cross, helping him to cry "Abba, Father" and "Father, into your hands I commend my spirit," so he will be with us, too, in our moments of darkness, loss and pain, helping us to know how to pray, and giving us the strength, courage, and love to embrace what is bringing us more deeply into the mystery of Christ.

Response: Taken from Romans 8. (Alternate sides)

Whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us. The whole creation is on tiptoes to see the wonderful sight of the sons of God coming into their own.

It is plain that we who have a foretaste of the Spirit are in a state of painful tension, while we wait for that redemption of our bodies which will mean that at last we have realized our full sonship in him.

We were saved by this hope, but in our moments of impatience let us remember that hope always means waiting for something that we do not yet possess. But if we hope for something we cannot see, then we must settle down to wait for it in patience.

The Spirit of God not only maintains this hope in us, but helps us in our present limitations. For example, we do not know how to pray worthily as sons of God, but his Spirit within us is actually praying for us in agonizing longings which never find words.

And God who knows the heart's secrets understands, of course, the Spirit's intentions as he prays for those who love God. Moreover we know that to those who love God, who are called according to his plan, everything that happens fits into a plan for good.

(Pause for reflection.)

Leader: Let us pray:

All: Father, Son and Spirit, we praise and thank you for your love and for your gift of yourselves to us. Help us to live our lives in the freedom that your love has given to us. Help us to cherish your presence in our lives as our greatest treasure and to give ourselves with ever deepening love to you. Amen.

Principles and Resources for Adult Religious Learning

IF YOU'VE EVER HAD to plan for a parish adult education program, what question occurred to you first? Was it one of these?

"What book can we use?"

"Who will be the speaker?"

"How can we get them to come?"

"What's the best night to have the program?"

In varying degrees, these are all important questions to ask in planning programs for adult religious education. But in this author's experience, two fundamentally important questions must be answered before any effective planning can begin: (1) "Why are we planning the program in the first place?" (2) "How do adults best learn?"

The first question is foundational. If the answers aren't convincing for those who are planning the program, the likelihood that the answers will convince prospective learners is bleak. Planners must be careful to consider the reasons for having a program. If the reasons apply more to the planners than the learners (e.g., "We think the parish needs this!" rather than "Over twenty-five people have seriously asked for this program"), then the planners had better plan on an intensive publicity and motivational campaign to stimulate interest.

The effort to answer the second question may cast some light on how to sharpen and to add nuance to our answers to the first. Many authors, especially Malcom Knowles, James Schaefer, Leon McKenzie, and Loretta Girzaitis, have addressed the issue of how adults learn best. In my experience as a parish DRE and diocesan coordinator of adult religious educa-

tion, I have compiled a list of principles (and doubtlessly, if unconsciously, have borrowed ideas from many other authors) which I try to use as fundamental principles to consider in planning. Before listing the principles I use, I encourage you to consider your reaction to each by using the following rating scale and writing the number corresponding to your choice in the blank following each principle:

- (5) I **always** consider this in my planning.
- (4) I **usually** consider this—if there's enough time.
- (3) I **sometimes** consider this.
- (2) I'm willing to give it a try.
- (1) I never gave it a thought, but it seems like an interesting idea.
- (0) It just won't work, so why bother?

Here are the principles I try to use:

A. Adults learn best when they are treated with respect, as self-directing persons. In the way we greet participants, conduct our programs, and address the people, we show how we respect them.

Score: _____

B. Adults learn best when the learning situation is related to their past experiences. We try to enable adults to reflect on and use their experience in the process of our programs.

Score: _____

C. Adults learn best when they have participated in the planning of the learning activity. Through surveys, phone calls, planning committees, and other approaches, we try to

TEACHING—D

provide means for prospective participants to give input to our planning.

Score: _____

- D. **Adults learn best when they are physically comfortable and can socialize with others as they learn.** Through choice of learning spaces, comfortable chairs, and inclusion of breaks and refreshments we provide a warm, adult atmosphere for our programs.

Score: _____

- E. **Adults learn best when they are with their peers, freely learning in groups.** We provide opportunities for interaction among the participants in smaller groupings.

Score: _____

- F. **Adults learn best when there are opportunities for a variety of learning activities.** We provide different approaches (lecture, seminar, home groups) within a given topic or provide a variety of activities in a specific session (film, discussion, panel, etc.).

Score: _____

- G. **Adults learn best in a problem-centered situation, when a question needs resolving or a task needs completion.** Through the use of reflection questionnaires, simulated problem-solving activities, or specific learning tasks, we engage adults in the learning process.

Score: _____

- H. **Adults learn best when they can see progress, immediate results, and some rewards for the time they put into learning.** In our programs we try to demonstrate the practical and immediate application of the learning and also encourage the participants to do the same.

Score: _____

- I. **Adults learn best when they evaluate themselves.** We provide activities and tools to enable adults to evaluate their own participation in our programs as well as the effectiveness of the program itself.

Score: _____

If your total is **30** or more, you probably do a lot of careful planning according to accepted principles of how adults best learn. If your score is below **15**, you may want to give some serious thought to your own approach to adult religious learning.

You may quickly point out that many of these principles apply to young learners as well as adults, and I would agree. But if we are trying to foster self-directed learning by adults, it seems to me imperative that we try to apply these principles. Children may not always be able to withdraw from the learning situation if they are dissatisfied. But adults will quickly absent themselves if they find the learning experience unrewarding or stifling.

In any case, serious consideration of these principles should sharpen your own thinking about how you plan for programs in adult religious education and will provide a solid foundation for deciding how you select the approaches and resources you will use.

Flowchart Sample

GOALS, OBJECTIVES AND IMPLEMENTATION

Mission Statement (in part): . . . as a community in Christ called to a deeper relationship with the Lord and with one another. . . .

Goal: To motivate parishioners to a new awareness of their need to constantly deepen their relationship with God.

Obj: To hold a series of motivational instructions during Lent.

Imp: The associate pastor will speak every Wednesday evening during Lent from 7:30 until 9 p.m. in the school hall on the Beatitudes. There will be questions and answers included in this time frame. Refreshments will not be served.

Obj: To set up a scripture sharing program to meet weekly during October and November.

Imp: Parishioners will be given a choice of meeting on Monday morning, 9:30 - 11:00 a.m. or on Thursday evening, 7:30 - 9:00 p.m. The Worship Commission chairperson will serve as facilitator; the theme will be "Share the Word".

Goal: To foster more effective communications among the parishioners.

Obj: To hold open parish meetings twice during this current year.

Imp: "Our Parish Lives" will be available for distribution every other month starting the second Sunday in January. It will include a column by the pastor, news of the parish council and coming events. A school section will include intrascholastic awards and honors to the students. There will be a section on and for the young adults.

Obj: To publish a newsletter six times a year starting in January.

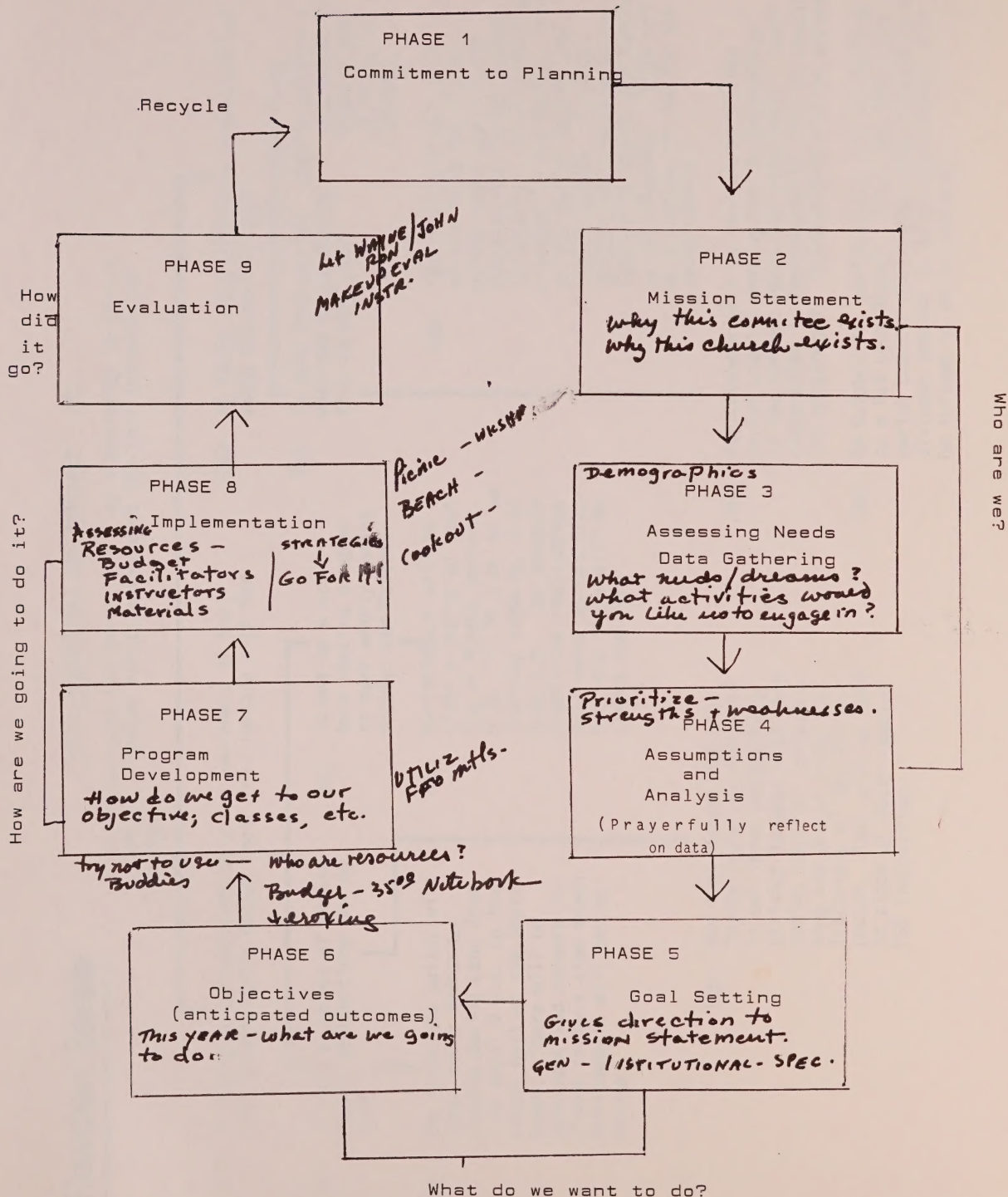
Imp: Our high school PSR will invite their counterparts in our three neighboring parishes to meet with them during Lent for scripture, song and prayer under the leadership of the PSR Director. This will be held in place of their regular PSR instruction.

Imp:

Parishioners will be invited to the May parish council meeting for an explanation of the current goals and objectives. Their cooperation in implementation will be sought and encouraged. Refreshments will be served.

Imp:

On October 16, parishioners will be invited to a Pot Luck Supper. After the meal, the parish council chairperson will preside at a dialogue session in which parishioners will be invited to voice concerns.



1. EXISTING STRENGTHS OF OUR A.R.E.

2. STRENGTHS PRESENT IN CHURCH COMMUNITIY THAT WOULD FOSTER A.R.E.

3. ASSUMPTIONS ABOUT FUTURE OF A.R.E. IN PARISH

AREAS THAT NEED ADDRESSING/
EMPHASIZING

PRIORITY LIST

1. A.R.E. - Bible Study

2. Committee

3. Evaluation

4.

MAINTENANCE OBSERVATION SHEET

Member behavior required for building and maintaining the group. Mark in the appropriate column below a group member's name and each time he or she performs one of the maintenance function identified.

MAINTENANCE FUNCTION	NAME
1. ENCOURAGING. Being friendly by word or action. Showing acceptance of another's ideas and feelings as being worthy.	
2. EXPRESSING FEELINGS. Knowing when moods or feelings are present-being able to share own feelings with others and name feelings of group.	
3. HARMONIZING. Getting others to explore their differences-attempting to get others to work together.	
4. COMPROMISING. Being able to modify in the interest of group cohesion.	
5. GATE-KEEPING. Attempting to keep communication channels open or providing space for all by preventing the few from dominating.	
6. STANDARD SETTING/TESTING. Pointing our explicit or implicit norms. Testing out the group's satisfaction with procedures.	
7. TRACKING. Bringing the group or individual back on target. "Mary said..."	
8. COOPERATING: Participating in work of the group.	

TASK OBSERVATION SHEET

Member behavior required for getting the task done. Mark in the appropriate column below a member's name each time he/she performs one of the task functions identified.

Task Function	NAME
1. INITIATING. Proposing tasks or goals; defining problems, suggesting procedure or ideas to solve problem.	
2. SEEKING INFORMATION OR OPINION. Requesting suggestions, ideas, or important facts.	
3. GIVING INFORMATION OR OPINION. Offering facts, ideas or important information.	
4. CLARIFYING AND ELABORATING. Clearing up confusions. Defining terms. Interpreting ideas and suggestions.	
5. SUMMARIZING. Pulling together ideas. Restating suggestions offering a decision for group to reject or accept.	
6. TRACKING THE AGENDA. Keep group focused, confronting "topic jumpers"	
7. CONSENSUS TESTING. Checking to see how close group is to decision making. Tests a possible conclusion.	

Resources - People

Carol Bina
Claudia
Shirley
Row-Wayne

Mt's
FFO notebook
\$

Cost per person
\$1.50 - mtl
& food.

Money

\$35.00
+ Xeroxing (who will do it?)
rm.
Money for refreshments

Thurs

Deacon Training
Harold
Claudia who else?

Sacraments

1. Hist of Diaconate
2. Deacon's Role -
Two-faced
service - Sacraments
3. Managing the Deacons Fund, Pantry, Closet.
How
Why > use it
Who is served by it?
4. Sacraments.
Communion
Baptism

SOP Committee
needs to be aware
of all this.

Budget Comm.

ACTION PLANNING

Priority Listing

Blocks or Obstacles

Ways of Overcoming or reducing obstacles

2 ARE - Bible Study	Too much Marge.	Enlist <u>other</u> teachers
3. COMMITTEE	Everyone who <u>would</u> work is overloaded	Do short courses and limit COMMITTEE meetings to rec. planning
4 Evaluation	John has been producing eval. instruments, too biased.	Have somebody else (Wayne maybe?) produce eval. form or work - John.
Buddy Training	do ^{Sat} weekend buddy training + cut back evening meetings - do more in less time. Provide around meal times (like Sal lunch)	
People are too strung out with Buddy Program - church meetings need to be up.		

- 5 year goal - church growth and development of leadership core.
- 3 year goal - Vocab of Faith - sexuality FFO workshops
- 1 year goal - Begin FFO workshops. (specific objective)

~~SEP~~ Oct. Picnic 1st Workshop
 Nov. Thanksgiving Dinner
 Dec. Advent Groups Do (3)
 Jan. 12 nights of Xmas end of Jan (4)
 Feb. (5)

(over)

PARISH PROFILE

(Information should be general-not "data" conscious)

1. What is size of your parish? **35**

2. What is the make-up of the Parish Community or Congregation
-ethnic groupings

-minorities? **4**

-handicapped? **4**

-educational level(schooling)? **HS to Ph.D.**

-economic status (general)? **upper working to lower middle and Professional**

-age groupings (predominantly)? **17-65 (cluster at 35-50)**

-neighborhood setting? **Greater Mobile + nearby Mississippi**

-other?

3. What is the emphasis in formation in your church community?

elementary?

youth?

adult?

all three?

none?

4. What is the description of family life in church community?
(very general) rank in order of predominance as you see it.

2 parents and children

3 *Some* single parent and children (thru death or divorce or separation)
2 *Some sex couples* married but no children
4 *Some* elderly
1 *most* unmarried singles

5. What other factors are unique to your parish?

90% gay

ADULT EDUCATION PARISH PROGRAM PROFILE

ADULT COORDINATOR _____

PHONE _____

MAILING ADDRESS: _____

PARISH _____

DEANERY _____

1. Who is responsible for adult education in your parish? staff committee
☒ other combination

2. If you have an adult education committee, how many members do you have? 0

3. How often do you meet? _____ How long has it been in existence? _____

4. Is there training or enrichment for adult education leaders? YES ☒ NO

If so, please be specific _____

5. What is the general reaction toward adult education in your parish?
 (circle one)

open/accepting supportive indifferent not aware negative

Can you pinpoint the cause for the above reaction? a lot of fear about
what they will find out / turned off by past exp

6. How would you define your parish adult education?

☒ ongoing, with almost continuous programming
☐ quarterly or seasonal (i.e. Advent and Lent, etc.)
☐ annual program with one offering each year
☐ non-existent or just starting at this time
☐ other Please specify

7. What kinds of programming do you offer?

☒ courses ☒ study groups ☒ discussion groups
☐ lectures ☐ cultural events ☒ support groups
☐ combination of above ☐ other formats (specify)

8. What type of scheduling do you offer in your adult learning opportunities?
 i.e. days and evenings, different hours, etc.) _____

9. Is your parish program designed to: (check all that are applicable)

- ☒ provide adult sacramental preparation
- ☒ answer questions of faith
- ☐ explain the changes in the Church
- ☐ enrich parents as parents
- ☐ be the catechumenate program
- ☐ facilitate communication in families
- ☒ help families deal with crisis (alcoholism, drugs, death, divorce)
- ☒ deal with moral questions (suicide, abortion, sexual morality, war)
- ☐ increase interest in a variety of topics, not necessarily Church related
- ☐ (preparing a will, preparing for high school diploma, retirement)
- ☒ nourish adult spirituality (prayer, Scripture study)
- ☒ personal growth and development
- ☒ encourage parishioners to be responsible citizens (crime prevention, block clubs, city services, race relations, housing conditions (ecumenism, justice issues)

other (please specify) _____

ADULT EDUCATION PARISH PROGRAM PROFILE (Continued)

10. Is your program geared to a specific audience? ☒ YES ☐ NO

parents

adults as persons

senior citizens

single adults

issues people

11. Is your education program geared to life-long learning? ☒ YES ☐ NO

Please specify

12. Does your program reflect any specific theme (i.e. Scripture, Spirituality, personal growth, justice & peace, etc.?)

13. How is Adult Education publicized in your parish?

☒ bulletin announcements

☒ pulpit announcements

☒ bulletin inserts

☒ brochures mailed to parishioners

☒ posters

☒ person to person

14. How does your parish determine adult education needs?

Adult Education Committee decides

☒ parish survey

☒ pastor and/or pastoral staff decides

we offer a program and hope for the best

other (please specify)

15. Does your adult education have any outreach?

☐ cooperative programming with other parishes

☒ working with community agencies and/or public school system

☐ ecumenical

☐ other parish committees/commissions or organizations

Has it enriched your programming? ☒ YES ☐ NO

PARISH EVALUATION IN LIGHT OF CHURCH DOCUMENTS

(Directions: Rate your parish or ministry site.)

**SHARING THE LIGHT OF FAITH: NATIONAL CATECHETICAL DIRECTORY
(NCD) - 1979**

The primary reason for adult catechesis-its first and essential objective-is to help adults themselves grow to maturity of faith as members of the Church and society. #40

poor 1 2 3 4 ☒ 5 superior

Reason For Your Response:



While aiming to enrich the faith life of individuals at their particular stages of development, every form of catechesis is oriented in some way to the catechesis of adults. #32

poor 1 2 3 4 ☒ 5 superior

Reason For Your Response:

The act of faith is a free response to God's grace; and maximum human freedom comes with the self-possession and responsibility of adulthood. This is one of the principal reasons for regarding adult catechesis as the chief form of catechesis. To assign primacy to adult catechesis does not mean sacrificing catechesis at other age levels; it means making sure that what is done earlier is carried to its culmination in adulthood. #188

poor 1 2 3 4 ☒ 5 superior

Reason For Your Response:

Through a parish catechetical board, a committee, or a chairperson of adult catechesis, the pastor should see to it that catechetical programs are available for adults as part of the total catechetical program. Parish planning groups should be creative in designing ways to reach and motivate adults to participate. #225

poor 1 2 3 4 ☒ 5 superior

Reason For Your Response:

Because of its importance and because all other forms of catechesis are oriented in some way to it, catechesis of adults must have priority at all levels of the church. #188

poor 1 2 3 4 5 superior

Reason For Your Response:

we are a church primarily of adults.

Catechesis for adults respects and makes use of their experiences...their personal skills, and other resources they bring to catechetical programs; whenever possible, adults should teach and learn from one another. Much effective learning comes from reflecting upon one's experiences in the light of faith. Adults must be helped to translate such reflection into practical steps to meet their responsibilities in a Christian manner...This suggests the use of discussion techniques...other methods, in fact, all methods available to sound secular education. #185

poor 1 2 3 4 ~~5~~ superior

Reason For Your Response:

Adults should play a central role in their own education. They should identify their needs, plan ways to meet them, and take part in the evaluation of programs and activities. #185

poor 1 2 3 ~~4~~ 5 superior

Reason For Your Response:

The content of adult catechesis is as comprehensive and diverse as the Church's mission. It should include those universally relevant elements which are basic to the formation of an intelligent and active Catholic Christian and also catechesis pertaining to the particular needs which adults identify themselves as having. #185

poor 1 2 3 4 5 superior

Reason For Your Response:



The form adult catechesis takes will depend on a variety of factors: size and makeup of parish, community stability, cultural and educational background of parishioners, etc. #225

poor 1 2 3 ☒ 4 5 superior



Reason For Your Response:

There are a number of appropriate models: small group discussions, lectures with questions and discussion, retreat groups, sacramental programs, dialogues between adult and young people, and adult catechumenate. #225

poor 1 2 3 ☒ 4 5 superior

Reason For Your Response:

The total learning environment of the parish is an important factor in motivating adults. Programs for adults should offer positive reinforcements and rewards...adults should be encouraged to realize their potential for becoming religiously mature--or more mature persons. #189

poor 1 2 3 ☒ 4 5 superior

Reason For Your Response:

Priests should be mindful that the Sunday homily based on scriptures of the day is a notable opportunity to nurture the faith of the adult community through the Ministry of the Word. #225

poor 1 2 3 4 ☒ 5 superior

Reason For Your Response:

Adult catechesis on social justice and the total biblical concept of stewardship is much needed and should be given priority. #170

poor 1 2 3 4 ☒ 5 superior

Reason For Your Response:

**CATECHESIS TRADENDAE - APOSTOLIC EXHORTATION ON CATECHESIS -
POPE JOHN PAUL II, 1977**

...The Ecclesial Community at all levels has a twofold responsibility with regard to catechesis: it has the responsibility for providing for the training of its members, but it also has the responsibility of welcoming them into an environment where they can live as fully as possible what they have learned. #24

poor 1

2

3

4

5 superior

Reason For Your Response:

...We need a catechesis which trains young people and adults of our communities to remain clear and consistent in their faith, to affirm serenely their Christian ~~and Catholic~~ identity to "see Him who is invisible" and to adhere so firmly to the absoluteness of God that they can be witnesses to Him in a materialistic civilization that denies Him. #57

poor 1

2

3

4

5 superior

Reason For Your Response:

...I cannot fail to emphasize one of the most constant concerns of the synod fathers...I am referring to the central problem of the catechesis of adults. This is the principle form of catechesis, because it is addressed to persons who have the greatest responsibility and the capacity to live the Christian message in its fully developed form. #43

poor 1

2

3

4

5 superior

Reason For Your Response:

TO TEACH AS JESUS DID - PASTORAL MESSAGE FROM NCCB - 1972

To achieve full realization of their potential as persons whose identity includes, but also transcends this life is the overall purpose of adult religious education which the Pastoral offers. #43

poor 1

2

3

4

5 superior

Reason For Your Response:

*"As the Father
has loved me,
So have
I loved you"*

Adult programs must be planned and conducted in ways that emphasize self-direction, dialogue, and mutual responsibility. #44

Are the adults included in the planning and implementation of the adult education programs?

poor 1 2 3 4 5 superior

Reason For Your Response:

It is essential that such programs (continuing education) recognize not only the particular needs of adults, but also their maturity and experience. #44

Does your parish assess the needs of its adults and encourage input for programming?

poor 1 2 3 4 5 superior

Reason For Your Response:

The Catholic press and other communication media should be utilized creatively for continuing education. #45

How effective has your parish been in using media as adult education tools?

poor 1 2 3 4 5 superior

Reason For Your Response:

In today's world this (fidelity to the will of Christ) requires that the Christian community be involved in seeking solutions to a host of complex problems, such as war, poverty, racism, and environmental pollution. #29,43,61
Adult education must therefore deal with the critical issues of contemporary society. #60,61

To what degree does your adult education program address these issues and challenge people to be involved in action?

poor 1 2 3 4 5 superior

Reason For Your Response:

The fact that homilies can be effective tools of adult education lends urgency to current efforts to upgrade preaching skills and to improve the entire homiletic process. #45

Rate your parish homilies.

poor 1 2 3 4 5 superior

SEEK

Reason For Your Response:

The full content of revelation can be communicated best to those able by reason of maturity and prior preparation to hear and respond to it. #47

Do your programs consider the intellectual and experiential levels of the adult parishioners?

poor 1 2 3 4 5 superior

Reason For Your Response:

...The continuing education of adults is situated not at the periphery of the Church's educational mission, but at its center. #43

poor 1 2 3 4 5 superior

Reason For Your Response:

Finally, formal programs of adult education at the parish and diocesan levels deserve adequate attention and support, including professional staffing and realistic funding. #46

Rate the amount of financial support allotted to adult education programs.

poor 1 2 3 4 5 superior

Reason For Your Response:

Rate the degree of support given by the parish with regard to professional staffing for adult religious education.

poor 1 2 3 4 5 superior

Reason For Your Response:

Like other church-sponsored educational efforts, adult programs should reflect in their own unique way the three interrelated purposes of Christian education: the teaching of doctrine, the building and experiencing of community, and service to others. #43

poor 1 2 3 4 5 superior

Reason For Your Response:

The content of such a program will include contemporary sociological and cultural developments considered in the light of faith, current questions concerning religious and moral issues, the relationship of the "temporal" and "ecclesial" spheres of life, and the "rational foundations" of religious belief. #48

poor 1 2 3 4 5 superior

Reason For Your Response:

* These are only selected passages. There are other passages pertaining to adults and adult religious education in the documents.

FORMULATING THE MISSION STATEMENT

Your mission statement reflects the direction of your adult religious education or youth ministry, etc. for the parish.

Your statement is

- statement of broad direction,
general intent, or purpose
- general and timeless and is not
concerned with a particular achievement
within a specified time period.
- unifying and motivating and clarifying

Answers the questions:

Who are we called to be?

Why do we exist?

What should we be about?

sample:

Youth ministry is to assist the youth of the parish in finding their identity in Christ and understanding their responsibility toward others. Besides developing religious principles it also offers opportunity for youth to integrate these principles into daily living gives opportunity for leadership through responsibility shared with adults, and encourages participation in parish life.

Youth ministry operates under the auspices of St Ann's parish council and the pastoral team. This program serves all the Catholic high school age youth in the parish and is funded by the parish.

sample: We, the Task Force for Adult Formation, commissioned by the Archdiocesan Board of Education, seek to bring all people to a deeper awareness of the love of the Father, Son, and Spirit. We are called to challenge and enable adults to grow and mature in their Catholic Christian faith, thus becoming an energizing force for renewing and building up the Kingdom in the Roman Catholic Archdiocese of Atlanta.

MISSION STATEMENT WORKSHEET

Write a mission statemnt for adult religous education in your parish, congregation or for a parish that you form in your own imagination.

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

In reality this mission statement would be based on your parish's Mission statement. Also, one person does not develop a mission statement. It would be your adult religious education committee (in this example).

Each member of the committee will contact five people he or she knows and five people he or she does not know in the parish. (Option: phone or personal contact)

Questions:

1. *Dream for a moment...What one thing would you like our adult education committee to provide for you? Why?*

2. *What age group should receive the greatest emphasis in "Total Parish Religious Education?"*

Ages: 1-6, 7-12, 13-18, 19-25, 25 and over. *Why?*

3. *How would you rate Adult Education in your parish in the past?*

a. Good Fair Poor *Why?*

b. *Reasons: Content, speaker or method of learning?*

4. *Suggestions to improve Adult Education in our parish:*

DIRECTIONS FOR USING "PARISH EVALUATION IN LIGHT OF CHURCH DOCUMENTS" and PARISH PROGRAM PROFILE.

I. Read and complete the documents.

II. After completing the two Questionnaires...

Listed below in abbreviated form are selected statements from the Parish Evaluation In Light of Church documents.

- A. Enriching faith level of adults
- B. Motivating adults
- C. Learning environment for adults
- D. Primary purpose of adult religious education
- E. Social justice and stewardship
- F. Social justice and stewardship
- G. Education for change, conversion
- H. Inclusion of adults in program planning
- I. Responsibility of the Ecclesial community
- J. Responsibility of all adults toward adult rel. educ.
- K. Lifelong experience of continual adlt rel. educ.
- L. Maturity of response to the Christian message.
- M. Critical issues of contemporary society.
- N. Special function of catechesis for adults.
- O. Recognition of stages of faith growth.
- P. Other, including those gleaned from the Parish Program Profile

DIRECTIONS: On the following form complete...

1. What are the existing strengths of your A.R.E.?
2. What strengths are present in the church community that would foster A.R.E.?
3. What assumptions can you make about the future of A.R.E. in your parish?
4. List the areas that need addressing. (some of the abbreviated statements may give you ideas for categories.)
5. Under "Priority List" list three or four areas from the first column that can be reasonably accomplished within the next three years.

1. Read and discuss the following:

2. After reading the two questionnaires...

3. After reading the two questionnaires, please select the one which is most relevant to your situation. From the list of questions, select the one which is most relevant to your situation.

1. How many times have you been to church in the last year?
2. How many times have you been to church in the last year?
3. How many times have you been to church in the last year?
4. How many times have you been to church in the last year?
5. How many times have you been to church in the last year?
6. How many times have you been to church in the last year?
7. How many times have you been to church in the last year?
8. How many times have you been to church in the last year?
9. How many times have you been to church in the last year?
10. How many times have you been to church in the last year?
11. How many times have you been to church in the last year?
12. How many times have you been to church in the last year?
13. How many times have you been to church in the last year?
14. How many times have you been to church in the last year?
15. How many times have you been to church in the last year?
16. How many times have you been to church in the last year?
17. How many times have you been to church in the last year?
18. How many times have you been to church in the last year?
19. How many times have you been to church in the last year?
20. How many times have you been to church in the last year?

4. In the following questions...

1. What are the reasons for your decision?

2. What are the reasons for your decision?

3. What are the reasons for your decision?

4. What are the reasons for your decision?

5. What are the reasons for your decision?

A COMMITTEE EVALUATES ITSELF

(Respond privately to these statements and make notes)

1. During the past year as a chairperson or committee member I felt we were able to form an adult education committee.

How strange that so often it all seems worth it.

2. The plans made by our committee seemed to be beneficial to the parish.

3. I felt like I was able to contribute something to the committee.

Learn to forgive yourself again, and again, and again, and again.

4. I worked hard at listening. I tried to understand what each person was trying to communicate.

5. When we met we had much difficulty coming to a consensus. Our problem seemed to be...

You can run, but you can't hide.

6. Working as a group has been a growth process for me.

7. This year I would like to see our committee...

8. I want to work on these plans, but I really don't have the time.

Have the courage to be imperfect.

9. I will remain a member of this committee because...

There are no hidden meanings

There is no way of getting all you want

If you have a hero, look again. You have diminished yourself in some way.

Most important decisions must be made on the basis of insufficient data.

ANALYZING TEAM EFFECTIVENESS

Analyze your team (group here in this room) by rating it on a scale from 1 to 7 (7 being what you would consider to be ideal) with respect to each of these variables. Circle the appropriate number.

After tabulation, discuss the situation with respect to each variable, paying particular attention to those for which the average rating is below 5 or for which the range of individual ratings is particularly wide. Formulate some ideas as to why these perceptions exist.

1. Feel satisfied with team's progress toward its stated goals.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

2. Feel free to express my ideas.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

3. Feel my ideas and opinions are heard.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

4. Feel satisfied with the way decisions are made.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

5. Feel there is trust and openness in the group.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

6. Feel a part of the team.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

7. Feel satisfied with how we manage our time.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

8. Feel there is clarity on action which is expected from this meeting.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

9. Feel that action will result from this meeting.

Dissatisfied						Satisfied
1	2	3	4	5	6	7

FORM 3 Member's Self-Evaluation Scale

Date _____

Number _____

Check the number on the rating scale that corresponds to your evaluation of yourself in each of the following categories. For example, if you feel that your responsible participation was lacking, check 1; if you feel that it was present, check 7; if you feel it was somewhere in between, check an appropriate number on the scale.

A. RESPONSIBLE PARTICIPATION
I served my own needs. I watched from outside the group. I was "grinding my own ax."

1 2 3 4 5 6 7

A. RESPONSIBLE PARTICIPATION
I was sensitive to the needs of our group.

B. LEADERSHIP
I did not cooperate. I felt little responsibility.

1 2 3 4 5 6 7

B. LEADERSHIP
I cooperated and was responsible to myself and the group.

C. COMMUNICATION OF IDEAS
I did not listen. I did not understand. Ideas were ignored.

1 2 3 4 5 6 7

C. COMMUNICATION OF IDEAS
I listened, and understood one another's ideas.

D. COMMUNICATION OF FEELINGS
I did not listen and did not understand feelings.

1 2 3 4 5 6 7

D. COMMUNICATION OF FEELINGS
I listened and understood, and recognized feelings.

continued on next page

E. AUTHENTICITY
I was wearing a mask. I was being phony and acting a part. I was hiding my real self.

1 2 3 4 5 6 7

E. AUTHENTICITY
I was revealing my honest self. I was engaged in authentic self-revelation.

F. ACCEPTANCE OF PERSONS
I criticized, rejected, or ignored.

1 2 3 4 5 6 7

F. ACCEPTANCE OF PERSONS
I was an active part of my give-and-take. I recognized and respected the uniqueness of each person.

G. FREEDOM OF PERSONS
I did not feel free to express my individuality.

1 2 3 4 5 6 7

G. FREEDOM OF PERSONS
I felt free to express my individuality. I respected others as persons.

H. CLIMATE OF RELATIONSHIP
I did not feel comfortable. I was uneasy and felt threatened.

1 2 3 4 5 6 7

H. CLIMATE OF RELATIONSHIP
I felt mutual trust in which evidence of love for one another was apparent. The atmosphere was friendly and relaxed.

I. PRODUCTIVITY
I was just coasting along.

1 2 3 4 5 6 7

I. PRODUCTIVITY
I was digging hard and earnestly at work on a task. I created and achieved something.

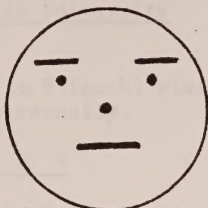
also each week:

I'd Like To Know

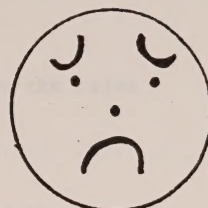
HOW DID YOU FEEL ABOUT THIS COURSE?



TURNED ON



HO-HUM

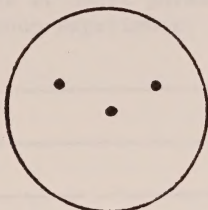


TURNED OFF

PLEASE DRAW IN THE FACES BELOW WHICH EXPRESS THE WAY YOU FEEL ABOUT...



The Overall Course
1st week



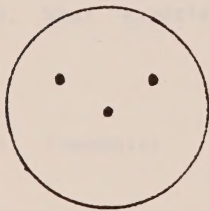
Class
"Community"



Scope and
Content



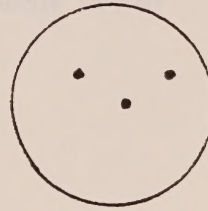
Instructor's
Preparedness



Course
Requirements



Group
Dynamics



Your OWN
Personal Growth

What did you learn that was most valuable to you? _____

What would you suggest in the future to improve such a course? _____

Parish Council Workshop
Catholic University

1. On a scale of 1 (little) to 9 (much) please indicate the value of the workshop to you, personally.

1 2 3 4 5 6 7 8 9

2. On a scale of 1 (little) to 9 (much) please indicate the value of the workshop to your position in the parish.

1 2 3 4 5 6 7 8 9

3. Give three words or short phrases that describe your feeling about the workshop experience:

a) _____

b) _____

c) _____

4. What "experience" during the workshop was most valuable to you?

5. What "experience" during the workshop was least valuable to you?

6. Comments:

EVALUATION FORM

Parish _____

Name of series _____

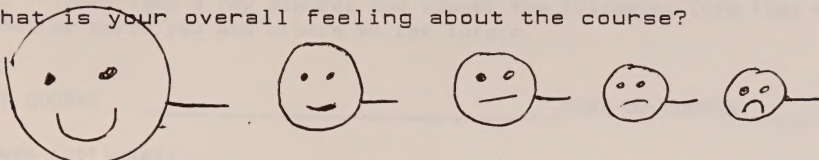
Date _____

Please put a check before the answer that most closely indicates your response to the question.

- 1) Was the subject of this series of interest to you?
....very interesting mildly interesting not of interest
- 2) Did you learn something new about the subject?
....a good deal a little nothing
- 3) Do you now have a better understanding of the subject?
....much better somewhat better no better
- 4) Was the series as a whole a worthwhile experience?
....very worthwhile moderately worthwhile not at all
- 5) Did you find the after-lecture discussions profitable?
....very much so somewhat not at all
- 6) Did you take part in the discussion?
....only once more than once not at all
- 7) Do you think the lectures were too long?
....yes no just long enough
- 8) Had you done any previous reading on the topic?
....some none a great deal
- 9) Did the series give you a better understanding of yourself?
....yes no somewhat better
- 10) Did the series give you a better understanding of change in the Church?
....yes no somewhat better
- 11) Did you attend all the sessions?
....yes no if not, how many?.....
- 12) Comments:

...How many times did you attend this course?

1. What is your overall feeling about the course?



2. What did you hope to gain from this course?

3. How have your expectations been fulfilled?

Completely _____ Partially _____ Not at all _____

Please explain your response:

4. Insights, benefits I have gained from this gathering include:

5. Disappointments I am experiencing from this course are:

6. It would have been helpful if...

7. Additional comments:

SAINT THOMAS THE APOSTLE ADULT ENRICHMENT

Your help would be of great value to us in our continued development and growth. Please take a few minutes and answer the following form that we might better serve you and others in the future.

NAME OF COURSE _____ TIME OF COURSE _____

Your Name (optional) _____

Please circle one

	Excellent				Poor
1. Program Content	5	4	3	2	1
Comments/Suggestions	_____				
2. Program Instructor	5	4	3	2	1
Comments/Suggestions	_____				
3. Facilities	5	4	3	2	1
Comments/Suggestions	_____				
4. Materials-Quality-Layout	5	4	3	2	1
Comments/Suggestions	_____				
5. Program Relevancy	5	4	3	2	1
Comments/Suggestions	_____				
6. Format of Program	5	4	3	2	1
Comments/Suggestions	_____				

The most valuable part of this Program to me has been _____

This course could be improved by _____

Topics or questions I would like for the next course _____

I would like information sent to the following people about Adult Enrichment opportunities offered at St. Thomas

Name _____

Name _____

Address _____ Zip _____

Address _____ Zip _____

Phone _____

Phone _____

QUESTIONNAIRE
ON THEOLOGICAL ATTITUDES

St. Odilia Parish
Shoreview, Minnesota 55112

At a recent CCD Board meeting, it was suggested that the CCD Board does not get enough information from the members of the parish as to their attitudes and suggestions. This questionnaire is one attempt we are making to find out what you think, where you see us succeeding and where you see us failing. If you are 18 or older, please assist us by filling out the questionnaire. The method is simple; read each statement, and indicate whether you strongly agree (SA), agree (A), are undecided (U), disagree (D) or strongly disagree (SD). Your name is not required, but we would appreciate knowing the things you indicated on the last section of the questionnaire. Please return this questionnaire to the Suggestion Box in the Church hallway within the next week or two. Results of this survey will be printed in a future issue of the Tribunis.

Liturgy

	Circle Answer
1. I feel at home at Mass at St. Odilia's.	SA A U D SD
2. When I attend Mass, I usually see people I know.	SA A U D SD
3. When Mass is crowded it is harder for me to participate.	SA A U D SD
4. Attendance at Mass at St. Odilia's is a drudge for me.	SA A U D SD
5. I sing loudly at Mass.	SA A U D SD
6. Active participation is essential to the Mass.	SA A U D SD
7. I feel uncomfortable during the "kiss of peace" handshake.	SA A U D SD
8. The handshake is appropriate for Mass.	SA A U D SD
9. Use of guitars at Mass is irreverent.	SA A U D SD
10. The Mass today is improved from what it was ten years ago.	SA A U D SD
11. I am glad that the Church is changing the liturgy.	SA A U D SD
12. I don't understand why the Mass is being changed.	SA A U D SD
13. I don't trust those who are changing the Mass.	SA A U D SD
14. Details of the Mass should be changed at the priests' discretion.	SA A U D SD

LEADERSHIP BEHAVIOR SURVEY¹

Section I - Survey

This survey has been designed to help you become more aware of contingency leadership theory and your characteristic approach to leadership. In completing this survey place yourself in a leadership role of a committee, group or unit of a larger organization or program. You and your group must meet regularly to plan, solve problems and make decisions. In addition, all group members must assume some responsibility for implementing decisions.

Following are twelve situations which you are likely to encounter in your personal and professional lives as a leader. Each situation has four possible behavioral responses. Please study each situation and the behavioral responses carefully and then enter in the space provided your force-choice response from one to four for each situation with one (1) being least typical and four (4) being most typical of your behavior.

As you complete this survey, please remember that it is not a test. There are no right or wrong responses. The survey will be helpful to you only to the extent that your responses actually represent your characteristic behavior.

Situation 1:

You have been providing the group with social and emotional support, but little task direction. Relationships between group members have been good and work performance effective. The group members have been making suggestions for needed changes. You would:

- ☐ A. Allow the group to plan the changes, remaining available for consultation.
- ☐ B. Plan the change strategy, giving clear assignments.
- ☐ C. Implement necessary changes, incorporating group recommendations.
- ☐ D. Allow the group to plan and implement the change on its own.

¹Adapted from P. Hersey and K. Blanchard, Management of Organizational Behavior, 4th ed. (Englewood Cliffs, N.J.: Prentice-Hall, 1982). N. Shawchuck, Taking a Look at Your Leadership Styles (Downes Grove, Ill: Organization Resources Press, 1977). P. Hersey and K. Blanchard, Lead Series Instruments, (San Diego, Calif.: Center for Leadership Studies, 1973).

Situation 2:

Your group has been almost entirely self-directed and very effective. It is currently having difficulty carrying out its present task. You would:

- ☐ A. Leave the group free to work out the difficulty.
- ☐ B. Provide specific step-by-step instructions for carrying out the task.
- ☐ C. Encourage the group to continue working on the task, remaining available for consultation.
- ☐ D. Provide instructions for carrying out the task, incorporating the group's suggestions.

Situation 3:

You have been friendly and supportive of the group's work. Relationships between the members are good; however, usual effectiveness is beginning to decline. You would:

- ☐ A. Present new procedures, emphasizing the need for following them closely.
- ☐ B. Encourage the group to formulate plans for improving effectiveness, remaining available for consultation.
- ☐ C. Share your observations with the group, inviting suggestions for improving effectiveness.
- ☐ D. Do nothing until it becomes clear whether effectiveness would improve or continue to decline.

Situation 4:

You are the new leader of a very ineffective group. A lot of confusion exists around this task and relationships are poor. The previous leader was uninvolved in the group's affairs. You would:

- ☐ A. Begin providing more structure and direction, encouraging group involvement.
- ☐ B. Allow the group to determine its own direction.
- ☐ C. Define the task, give specific assignments, and provide close follow-up.
- ☐ D. Encourage the group to formulate plans for improving effectiveness, remaining available for consultation.

Situation 5:

Your group has just completed developing objectives as a part of a systematic planning process and is now ready to put the plans into action. You were almost entirely uninvolved in the planning process. You would:

- ☐ A. Allow the group to implement the plans on its own.
- ☐ B. Encourage the group to implement its plans, remaining available for consultation.
- ☐ C. Initiate and direct the implementation of the task, incorporating group recommendations.
- ☐ D. Implement the plans by defining specific roles and assigning responsibilities.

Situation 6:

The group has become quite effective and relationships between the members are good. You have been providing emotional support, but are feeling concerned that you may not be giving the group as much direction as you should. You would:

- ☐ A. Discuss your feelings with the group and begin to provide more structure and direction.
- ☐ B. Exercise more control by specifying procedures and responsibilities.
- ☐ C. Continue to play a friendly supportive role.
- ☐ D. Leave the group free to provide for its own support and direction.

Situation 7:

Group member relationships and task effectiveness have been improving steadily. You have been defining the task and giving explicit instructions for implementing it. You would:

- ☐ A. Turn planning and decision making over to the group, remaining available for consultation.
- ☐ B. Emphasize the importance of their work and have other assignments laid out when current tasks are completed.
- ☐ C. Continue to press for increased effectiveness while allowing the group more to say in defining and planning the task.
- ☐ D. Allow the group to determine its own direction.

Situation 8:

Previous group member relationships and task effectiveness have been poor. By giving clear assignments and providing close follow-up, both are improving. Now, however, the group seems confused over a requirement to reduce its budget within two weeks. You would:

- ☐ A. Leave the group alone to do the necessary budget planning.
- ☐ B. Implement necessary procedures, incorporating group recommendations.
- ☐ C. Encourage the group to revise its budget, being careful not to damage your relationship with the group.
- ☐ D. Define the task and give explicit steps for carrying it out.

Situation 9:

You have just been appointed the leader of a group with an excellent record of effectiveness and group member relationships. The previous leader was relatively uninvolved in group affairs. You would:

- ☐ A. Define new roles and responsibilities, and make specific assignments.
- ☐ B. Encourage the group to continue operating in the same way being careful not to damage your relationship with the group.
- ☐ C. Allow the group to function as before.
- ☐ D. Talk it over with the group, then assign new roles and responsibilities.

Situation 10:

Your group has a long record of effectiveness and group member relationships have been good. It has not been necessary for you to give support or direction. Now, serious conflict has developed within the group with some members breaking off relationships. You would:

- ☐ A. Bring the groups together and facilitate a conflict management process.
- ☐ B. Do nothing.
- ☐ C. Impose rules for resolving the conflict, and insist on prompt resolution.
- ☐ D. Encourage members to resolve the conflict, being careful not to hurt your relationship with the group.

Situation 11:

You have been giving explicit instructions and providing adequate follow-up. The group has grown in maturity. Now, however, effectiveness is declining and members seem to be questioning your authoritarian leadership. You would:

- ☐ A. Allow the group to function on its own.
- ☐ B. Encourage the group to assume more responsibility for its affairs, remaining available for consultation.
- ☐ C. Give less explicit instructions, but continue to provide adequate follow-up.
- ☐ D. Emphasize the importance of the task, give specific assignments and provide for follow-up.

Situation 12:

Your group has several newly appointed, inexperienced, members who are excited about the task. You must now install new organizational policies. You would:

- ☐ A. Allow the group to implement policies on its own.
- ☐ B. Incorporate group recommendations into your plans for initiating new policies.
- ☐ C. Define the task, assign specific roles and responsibilities, and provide for follow-up.
- ☐ D. Encourage the group to define its task and to assign roles and responsibilities, being careful not to hurt your relationship with the group members.

Section II - ScoringLeadership Behavior Preferences

1. Transfer your rankings from the survey to figure 1 in the spaces adjacent to the same letter as in the survey.
2. Total the scores for each leadership behavioral style and enter the total in the space marked "SCORES."
3. Transfer the total scores into the SCORES column in figure 2 in descending order.
4. List the corresponding leadership style names corresponding to the scores in the STYLE column, i.e., telling (task oriented), selling (collaborative), participating (relationship oriented), or delegating (low involvement).

The leadership style receiving the highest score is the one you most prefer, are most comfortable with and would probably use most often. The leadership style receiving the next highest score will probably be your "back up" style when for some reason your preferred choice does not produce the result you want or expect. The quantity of the response indicates the strength of your preference.

SITUATIONS	YOUR RESPONSE CHOICE			
1	C _____	A _____	B _____	D _____
2	D _____	C _____	B _____	A _____
3	C _____	B _____	A _____	D _____
4	A _____	D _____	C _____	B _____
5	C _____	B _____	D _____	A _____
6	A _____	C _____	B _____	D _____
7	C _____	A _____	B _____	D _____
8	B _____	C _____	D _____	A _____
9	D _____	B _____	A _____	C _____
10	A _____	D _____	C _____	B _____
11	C _____	B _____	D _____	A _____
12	B _____	D _____	C _____	A _____
SCORES (TOTALS)	_____	_____	_____	_____
BEHAVIORAL STYLE	SELLING (Collaborative)	PARTICIPATING (Relationship Oriented)	TELLING (Task Oriented)	DELEGATING (Low Involvement)

FIGURE 1: PREFERRED LEADERSHIP STYLE.

<u>CHOICE</u>	<u>STYLE</u>	<u>SCORES</u>
1ST	_____	_____
2ND	_____	_____
3RD	_____	_____
4TH	_____	_____

FIGURE 2: ORDER OF YOUR LEADERSHIP BEHAVIOR CHOICE.

Leadership Effectiveness

1. Circle the letter for each situation in figure 3 that corresponds with the letter for which you entered the ranking four (4) in figure 1. This was your most preferred leadership style choice.
2. Add the values (the numbers) of the letters in each column and enter the totals in the space marked scores.
3. Transfer the total scores to figure 4 and total the column for your effectiveness rating.
4. Place an X on the Effectiveness rating scale in figure 5 indicating your effectiveness rating.

SITUATIONS	YOUR RESPONSE CHOICE			
1	C <u>2</u>	A <u>3</u>	B <u>1</u>	D <u>4</u>
2	D <u>3</u>	C <u>4</u>	B <u>1</u>	A <u>2</u>
3	C <u>4</u>	B <u>2</u>	A <u>3</u>	D <u>1</u>
4	A <u>3</u>	D <u>2</u>	C <u>4</u>	B <u>1</u>
5	C <u>2</u>	B <u>3</u>	D <u>1</u>	A <u>4</u>
6	A <u>3</u>	C <u>4</u>	B <u>2</u>	D <u>1</u>
7	C <u>4</u>	A <u>3</u>	B <u>2</u>	D <u>1</u>
8	B <u>3</u>	C <u>2</u>	D <u>4</u>	A <u>1</u>
9	D <u>2</u>	B <u>3</u>	A <u>1</u>	C <u>4</u>
10	A <u>3</u>	D <u>4</u>	C <u>2</u>	B <u>1</u>
11	C <u>4</u>	B <u>3</u>	D <u>2</u>	A <u>1</u>
12	B <u>3</u>	D <u>2</u>	C <u>4</u>	A <u>1</u>
SCORES (TOTALS)	_____	_____	_____	_____
	SELLING (Collaborative)	PARTICIPATING (Relationship Oriented)	TELLING (Task Oriented)	DELEGATING (Low Involvement)

FIGURE 3: LEADERSHIP EFFECTIVENESS.

SELLING (COLLABORATIVE)	_____
PARTICIPATING (RELATIONSHIP ORIENTED)	_____
TELLING (TASK ORIENTED)	_____
DELEGATING (LOW INVOLVEMENT)	_____
EFFECTIVENESS RATING	_____

FIGURE 4: EFFECTIVENESS RATING.

Your effectiveness rating indicates the degree to which your leadership style choices were appropriate in the specific situations in the survey.

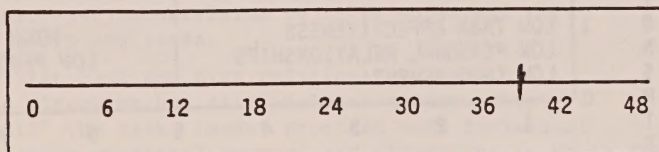


FIGURE 5: EFFECTIVENESS RATING SCALE.

Section III - Leadership Theory

Leadership is the process of influencing the behavior or activities of an individual or group. As individuals, we are all leaders in a variety of ways -- as head of a group, administrator in a school, business manager, committee chairperson, as a member of a group attempting to influence the group's direction or one person relating to another in accomplishing a task providing direction toward a desired result. The specific behaviors you employ as a leader are the result of your experience over time. These behaviors are learned and can be altered as you acquire working knowledge and skills applicable to leadership.

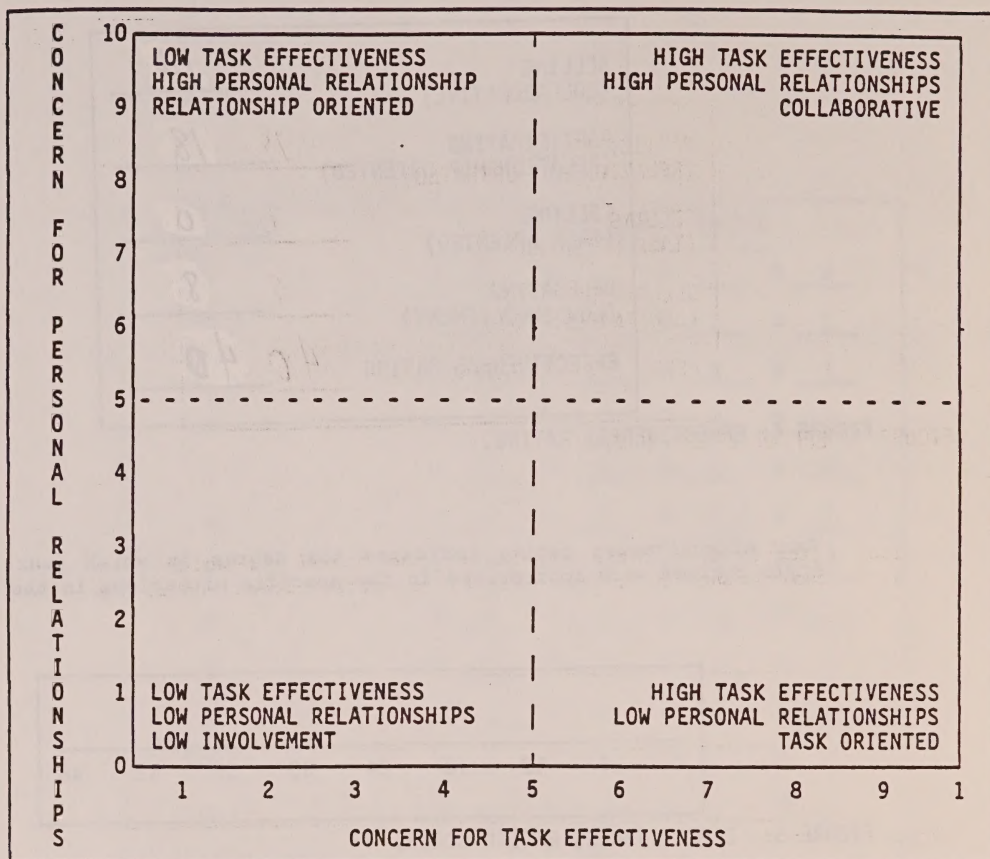


FIGURE 6: LEADERSHIP STYLE GRID.

Your leadership style is determined by the degree of emphasis given to two concerns: concern for personal relationships and concern for task effectiveness. These two concerns can be pictured as a grid with concern for personal relationships shown on the vertical axis and concern for task effectiveness shown on the horizontal axis, as shown in figure 6.

LEADERSHIP STYLES

TELLING (task oriented)

intent of this style is to provide organizational structure and close supervision to ensure effective programs and/or services.

- directive behavior is involved.
- provides clear specific directions and close supervision.
- though not necessarily insensitive or uncaring toward persons, the task oriented leader views persons as secondary to accomplishment of task.
- characterized by high-task and low-relationship leader behavior
- corresponds to a low level of maturity of follower(s).

Follower Maturity is defined as the ability and willingness of individuals or groups to take responsibility for directing their own behavior in achieving a particular task. In this context "maturity" is not a personality nor moral characteristic.

- examples of telling style:
 - .schedule work to be done
 - . maintain definite standards
 - .structure task
 - .handle planning
 - .focus on result, time lines, report-backs
 - .emphasize meeting deadlines.

SELLING(task and relationship oriented)

intent of this style is to get everyone involved in all phases of the group's planning and programming while at the same time providing the necessary supervision to fully safeguard the organization's goals and tasks.

- characterized by high task and high relationship behavior.
- provides specific direction but also includes relationship behavior to "sell" the task. Leader provides each individual and group with socio-emotional support and structures in which the can participate in decision-making, problem-solving, and evaluation.
- corresponds to moderate level of follower maturity..

- examples:
 - .provide presence and listening
 - .work together in all phases of planning and implementation
 - .work together in structuring and planning the task
 - .engage in collaborative problem-solving
 - .conduct joint conversations around progress and evaluation.

PARTICIPATING (relationship oriented)

intent of this style is to actively monitor interpersonal relationships, thus creating a work climate in which group members will enjoy working together to accomplish the task.

- use of this style requires the leader to be flexible, quite permissive, person oriented, and to take an active role in providing socio-emotional support.
- leader places little emphasis on maintaining organizational structure and gives few directives.
- high relationship, low -task leader behavior.
- moderate level of maturity
- examples
 - .actively monitor and enhance personal relationships
 - .provide social and emotional support
 - .provide presence and listening
 - .affirm results
 - .rely on others for internal direction of task.

DELEGATING (low involvement)

intent is to cause a leadership vacuum in which group members can accomplish the task by assuming leadership roles and carrying on the work themselves. In order to do this the leader may become more-or-less passive and in some cases may withdraw from certain group meetings and activities altogether.

- this style requires the leader to be non-directive in group task oriented activities and to assume little or no responsibility for maintaining interpersonal.
- low task, low relationship behavior
- corresponds to highest level of follower maturity
- examples
 - .allow internal direction of task and social and emotional support.
 - .allow planning and execution of task
 - .provide flexibility on choice of alternatives, problem-solving and decision making
 - .offer non-directive approach
 - .provide clarity regarding expectations.

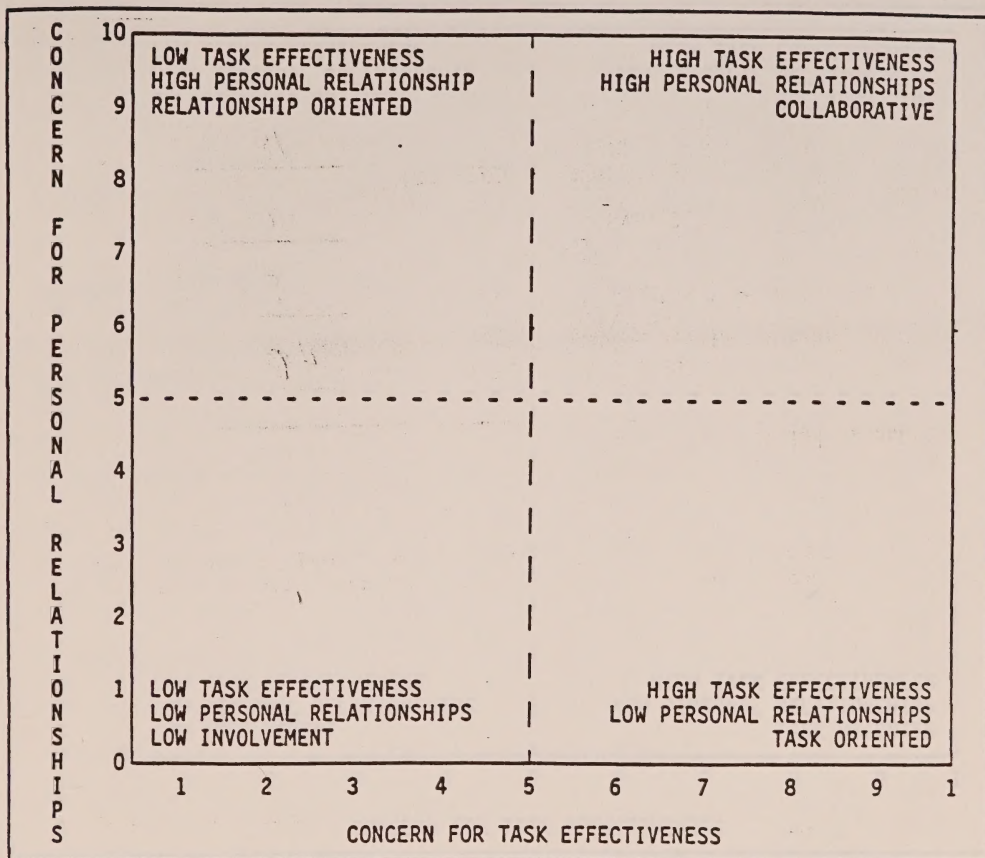
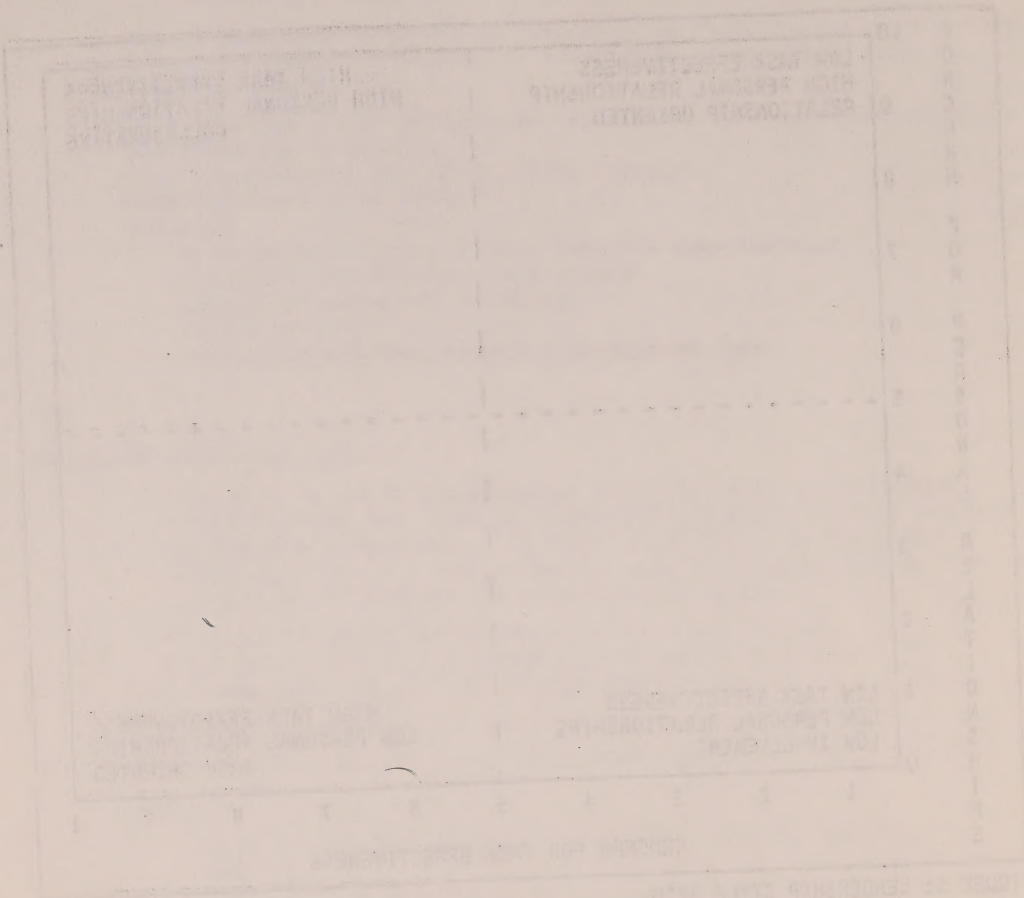


FIGURE 6: LEADERSHIP STYLE GRID.

Your leadership style is determined by the degree of emphasis given to two concerns: concern for personal relationships and concern for task effectiveness. These two concerns can be pictured as a grid with concern for personal relationships shown on the vertical axis and concern for task effectiveness shown on the horizontal axis, as shown in figure 6.



This graph shows the relationship between leadership style and employee effectiveness. The Y-axis represents the percentage of total employees, and the X-axis represents the leadership style. The four data series represent different combinations of task effectiveness and personal relationship. The graph shows that as leadership style increases, the percentage of employees in each category also increases. The 'High Task Effectiveness, High Personal Relationship' category consistently shows the highest percentage of employees across all leadership styles.

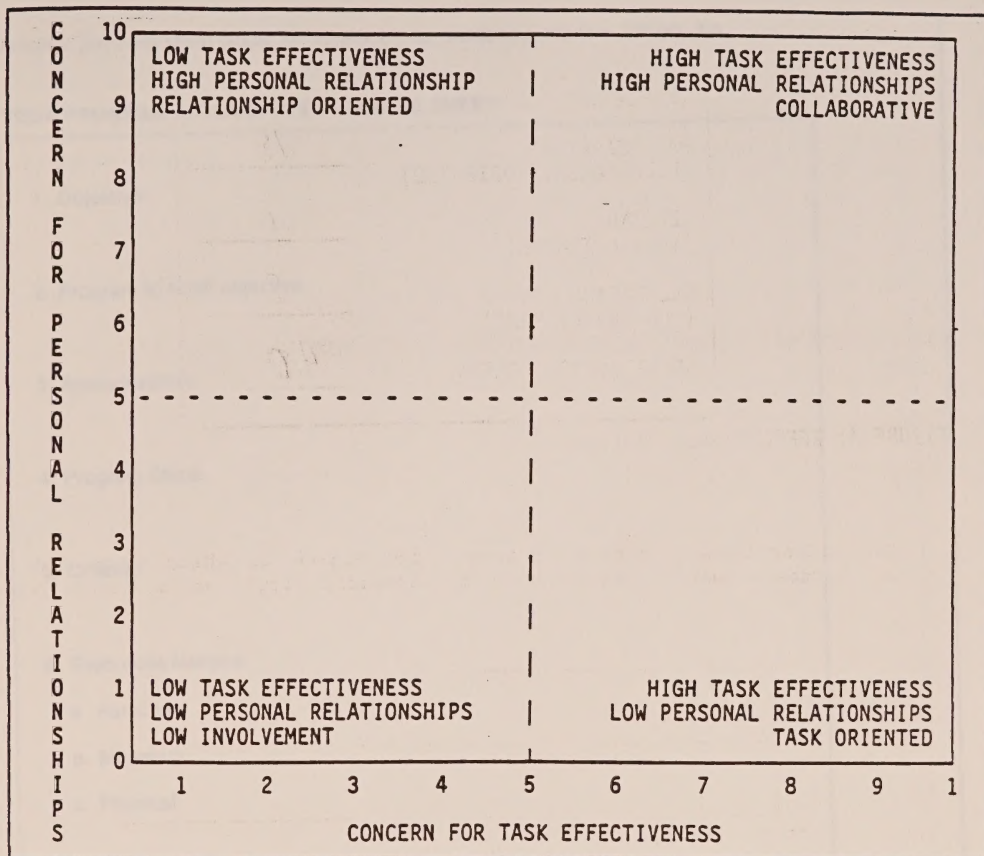


FIGURE 6: LEADERSHIP STYLE GRID.

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Another planning sheet would be developed for musicians, readers, ushers, etc.

YOUR PROGRAM ALTERNATIVE PLANNING SHEET:

1. Objective:

2. Program to fulfill objective:

3. Accountability:

4. Program Steps:

5. Criteria:

6. Resources Needed:

- a. Personnel
- b. Monetary
- c. Physical

7. Advantages:

8. Disadvantages:

STEP FIVE: Prioritizing the Needs of Youth

You won't be able to accomplish everything so you will have to choose what you believe the youth need most and what the parish will be able to provide.

YOUR PRIORITY RANKING:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

STEP SIX: Formulating the Mission Statement

Your mission statement reflects the direction of your *total* youth ministry for the parish.

Your mission statement is: (1) a statement of *broad direction*, general purpose or intent; (2) *general* and *timeless* and is *not* concerned with a particular achievement within a specified time period.¹⁰

Once your mission statement is written, it will unify the planning team because it will set forth in clear and concise terms the mission or purpose of youth ministry within your parish. To accomplish this, it is necessary that all of the members of the planning team accept and feel comfortable with the final statement.

¹⁰*Educational Goals and Objectives, A Model Program for Community and Professional Involvement*, distributed by Commission on Educational Planning—Phi Delta Kappa, Inc., P.O. Box 789, Bloomington, Indiana 47401, 1972.

YOUR NEEDS ASSESSMENT GRID:

	WORD	WORSHIP	CREATING COMMUNITY	GUIDANCE AND HEALING	JUSTICE AND SERVICE	ENABLE- MENT	ADVOCACY
TO							
WITH							
BY							
FOR							
GOAL FOR PROGRAM	Priorities			Groupings			

YOUR PROGRAM OBJECTIVES:

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

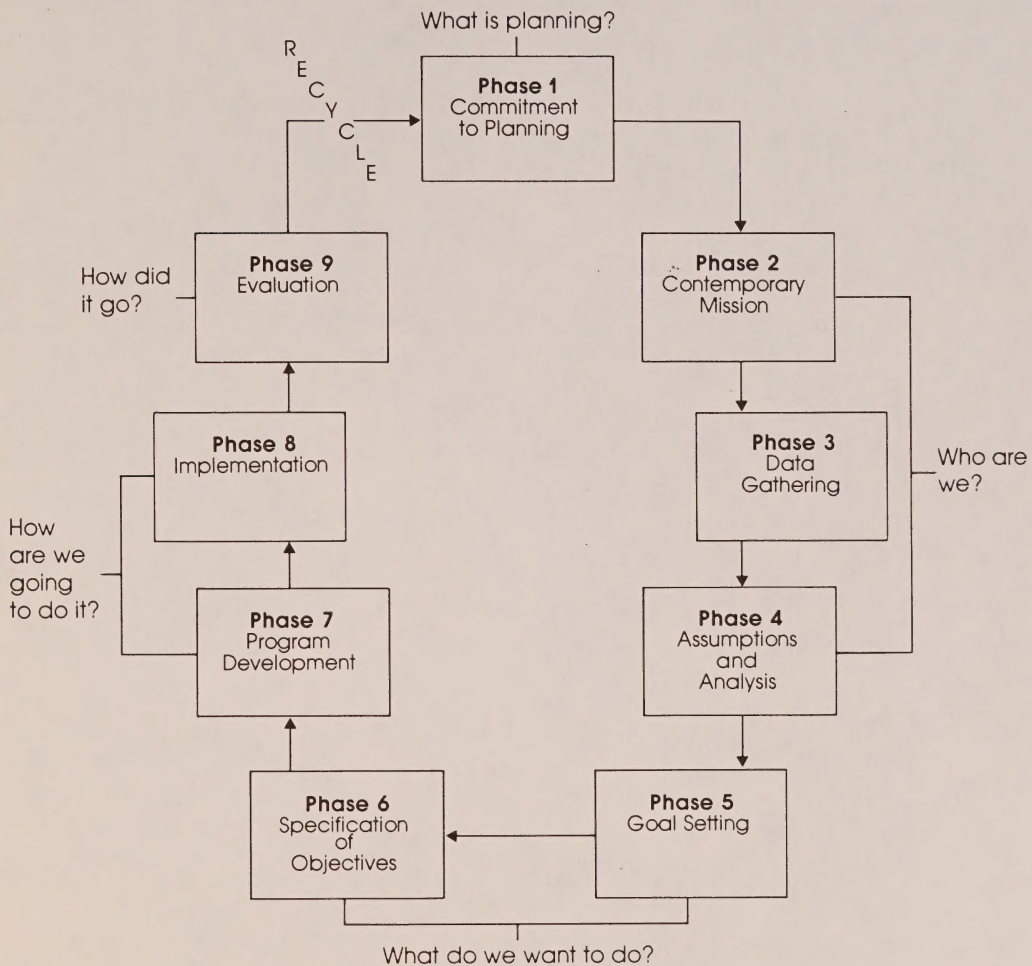
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YOUR PROGRAM ALTERNATIVE PLANNING SHEET:

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5. Criteria:
6. Resources Needed:
 - a. Personnel
 - b. Monetary
 - c. Physical
7. Advantages:
8. Disadvantages:

Commitment to Planning

Phases of Planning



Commitment to Planning

1

Review the Leadership Group's commitment to becoming involved in Parish Planning:

Pastor

Associate Pastor(s)

School Principal

Deacon

Director of Religious Education

Pastoral Ministers

Administrative Assistant

Parish Council President

Parish Council Members

Heads of Parish Organizations

Parishioners

Who will be members of the Parish Planning Team?

2

Contemporary Mission

The Parish's Mission Statement

**Contemporary
Mission**

**Areas
of
Mission**

2

3

Data Gathering

Community Data

(e.g., total population, population projections, age distribution, types of employment, styles of housing, ethnic composition)

Population

Housing

**Data
Gathering**

**Community
Data**
(continued)

3

Employment

Income Levels

3

Data Gathering

Parish Data

(e.g., parish membership,
school age population,
financial history,
sacramental history)

Demographic

Financial

**Data
Gathering**

**Parish
Data**
(continued)

3

Personnel

Sacramental

3

Data Gathering

Parish Characteristics

**Data
Gathering**

**Parish
Activities**

(What are we doing now?)

3

3

Data Gathering

A Flow Chart

**Assumptions
and
Analysis****Parish
Trends**

Parish Programs**Resources****Knowledge and Skills****Needs****Attitudes**

4

Assumptions and Analysis

Conditioning Factors

**Assumptions
and
Analysis**

**Analysis
of
Trends**

4

4

Assumptions and Analysis

Assumptions

Sociological

Economic

Pastoral

Educational

Professional

**Goal
Setting**

Area of Mission

Goal 1

Goal 2

Goal 3

Goal 4

5

Goal Setting

Area of Mission

Goal 1

Goal 2

Goal 3

Goal 4

Goal Setting

Area of Mission

Goal 1

Goal 2

Goal 3

Goal 4

5

Goal Setting

Area of Mission

Goal 1

Goal 2

Goal 3

Goal 4

**Specification
of
Objectives**

Area of Mission

Goal

Objective #1

Objective #2

Objective #3

Objective #4

6

6

Specification of Objectives

Area of Mission

Goal

Objective #1

Objective #2

Objective #3

Objective #4

**Specification
of
Objectives**

Area of Mission

Goal

Objective #1

Objective #2

Objective #3

Objective #4

6

7

Program Development

Area of Mission

Goal

Objective #

Program Title

Person(s) responsible

Yardsticks (criteria)

Necessary Resources

Program Development

7

Area of Mission

Goal

Objective #

Program Title

Person(s) responsible

Yardsticks (criteria)

Necessary Resources

7

Program Development

Area of Mission

Goal

Objective #

Program Title

Person(s) responsible

Yardsticks (criteria)

Necessary Resources

Program Development

7

Area of Mission

Goal

Objective #

Program Title

Person(s) responsible

Yardsticks (criteria)

Necessary Resources

8

Implementation

Planning Calendar

(a calendar of implementation concerning the times when programs are to begin, signs of progress, and when programs are to be completed)

July

August

September

October

November

December

January

February

March

April

May

June

Evaluation and Recycling

Evaluation
Form

9

Objective #	Current Status (code)	Progress Description <i>List quantitative or qualitative indicators of what has been realized as compared to what was expected</i>	Factors Influencing Progress <i>Provide explanation of reasons why objective program is or is not being realized</i>	Recommendations (code)

Status Codes

- 1 Not yet begun
- 2 In process—on schedule
- 3 In process—behind schedule
- 4 In process—ahead of schedule
- 5 Completed
- 6 Other (explain briefly)

Recommendation Codes

- A Continue Objective for coming year
 - 1 with same Programs directed toward its achievement
 - 2 with different Programs directed toward its achievement
- B Enlarge Objectives for coming year.
- C Drop Objective for coming year.

9

**Evaluation
and
Recycling**

**Evaluation
Form**

Objective #	Current Status (code)	Progress Description <i>List quantitative or qualitative indicators of what has been realized as compared to what was expected</i>	Factors Influencing Progress <i>Provide explanation of reasons why objective program is or is not being realized</i>	Recommendations (code)

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